"IMPACT OF CHARUTAR VIDYA MANDAL ON THE VILLAGES IN ITS NEIGHBOURHOOD"

DISSERTATION SUBMITTED TO
THE SARDAR VALLABHBHAI VIDYAPEETH
VALLABH VIDYANAGAR
FOR THE DEGREE

OF

MASTER OF EDUCATION

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THE SARDAR VALLABHBHAI VIDYAPEETH
VALLABH VIDYANAGAR
1963

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CHAPTER I

INTRODUCTION

Vallabh Vidyanagar is a unique town-ship, consisting of educational institutions. It is situated in the Kaira District, Gujarat State about four miles South West from Anand. It is surrounded by a number of villages. The population here is mainly engaged in agricultural cultivation. The majority of the population consists of Patidar community and the backward classes, namely Baraiyas and Vagharies.

Old Baroda State had introduced compulsory Primary education in the number of villages of Baroda State near Vallabh Vidyanagar, therefore, the villages were progressive and resourceful. Anand on account of its location in

the heart of Charotar, became the centre of educational activities since the year 1915. The Charotar Education Society, under the guidance of the veteran Gujarati educationist Shri Motibhai Amin, established High Schools in a large number of towns and villages in the Charotar area. This paved the ground for establishment of the institutions for higher education in this area. At the same time, the inhabitants of this area were very progressive in the field of agriculture. The college of Agriculture was established in the year 1938. The Institute of Agriculture tried to meet the requirements of agriculture and agriculturists. But, with the advent of progress in agriculture, followed by very big impouring of money, naturally came the thirst for knowledge. The well-to-do people were able to send their sons and daughters to the cities for higher education. But how could the middle and lower-middle class afford this? They actually Craved for higher education, but they looked before and after, and pined for what was not.

This time-felt need for higher education did not escape the eyes of the Bismark of India, the then Home Minister of India Sardar Vallabhbhai Patel for this work of furnishing with the time-felt need for higar education.

The architects of Vallabh Vidyanagar:-

Under the inspiration of Sardar Vallabhbhai Patel,

Shri Bhailalbhai D. Patel, a retired executive engineer and Shri Bhikhabhai K. Patel, a co-worker of Shri Motibhai Amin founded this town-ship.

Objectives and need for the establishment of Vallabh Vidyanagar.

They planned to establish a centre of higher education near the villages, to provide the villages, near their homes, facilities for all kinds of education, from the primary stage to the university education. The rural reconstruction was another objective in their minds. So they thought that the institutions of Vallabh Vidyanagar will study the problems of the villages, and also will help to stop the migration from the villages to cities.

They had realised that as long as villages lacked the aminities of city life, the migration from the villages to the cities would continue. So,along with the educational institutions, they planned to reconstruct the villages, and provide them with good roads, water works, cheap electricity and underground drainage. They also had an idea to make villages self-sufficient, by establishing small scale industries in the villages, so that the standard of life in rural areas could be raised.

To fulfill the above objectives 'Charutar Vidya Mandal' was established in the year 1946.

The acquisition of land:

The villagers of the near-by villages i.e. Karamsad,

Bakrol and Mogri donated six hundred acres of land for the educational and village reconstruction activities. This scheme of getting land is considered as a unique achievement in India.

Educational Institutions:

The first step after initial preparation was to start educational institutions. In 1947, the foundation for the Science and Arts College 'Vithalbhai Patel Mahavidyalaya' was laid, and by 15th June 1947 classes upto B.A. and B.Sc. were started. With the establishment of the College of Engineering 'Birla Vishwakarma Mahavidyalaya' in 1948, the technical education received an impetus. The important fact in connection with the enginneering college was that it was the only college of its class in Gujarat, with the result that Vallabh Vidyanagar began to receive students from all over India. Thus, Vallabh Vidyanagar began to assume cosmopolitan form. The another effect of the technical education was that the Science college at Vallabh Vidyanagar began to receive more and more students because of the policy of giving preference, to the students of the local college for admission to the Engineering College.

Facts about Vallabh Vidyanagar

These facts about educational institution in Vallabh Vidyanagar campus is taken from the book. "Vallabh Vidyanagar

A unique town-ship Charutar Vidya Mandal Charotar Gramodhar Sahakari Mandal Ltd."

The facts about Vallabh Vidyanagar which are likely to have implications for the neighbouring areas may be strictly summarised as follows.

From 1947 to 1951, all the colleges of Charutar Vidya Mandal were affiliated to the Bombay University Bombay. From 1952 to 1955 all the colleges were affiliated to the Gujarat University, Ahmedabad.

In the year 1956, Sardar Vallabhbhai Vidyapeeth came into existence, and all the colleges of Charutar Vidya Mandal became the constituent colleges of Sardar Vallabhbhai Vidyapeeth.

Following is the list of colleges and institutions run by the Charutar Vidya Mandal.

Name of the institution	Date of Inception	Courses (optional)	Strength of students in 1962-63
1. Vithalbhai Patel Mahavidyalaya	June 1947	Physics, Chemistry Botany, Zoology, Mathematics.	1179
2. Bhikhabhai Jivabhai Vanijya Mahavidyalaya	June 1958	Advanced Accounting and Auditing. Banking Public Finance and Public Administration Co-operation and Community development	637

Name of the institution	Date of Incention	Courses (optional)	Strength of students in 1962-63
4. Nalini and Arvind Arts College	June 1958	Economics, History Politics, Philosophy Sociology and Psychology. English, Hindi, Gujarati, Sanskrit.	1039
5. The Bhailalbhai Bhikhabhai Polytechnic	June 1958	Diploma courses in Civil, Mechanical and Electrical Engineering	413
6. Rajratna Purushottamdas Talshibhai Arts and Science College	June 1961	Imparting Instruction to preparetory Arts, Preparetory Science and F.Y.B.Sc. class at present.	649
7. Govindbhai Jorabhai Sharda Mandir(High School)	March 1949	Teaching from Standard V to S.S.C.Examination courses in academic and technical subjects.	1045
8. Marghabhai Kishabhai Saraswati Mandir (Primary School)	March 1949	From Primary first standard to fourth standard	622
9. Ishwarbhai Bhulabhai Patel Junior Technical School	June 1962	Fitting, Carpentary and Smithy.	60

The total number of students who passed till June 1962, the S.S.C. and the various Diploma/Degree Examinations from different educational institutions is as follows:

Examination	No.of students	Period
S.S.C.	549	1950 to 1962
Diploma in Engineering	808	1948 to 1962
B.A.	577	1948 to 1962
M.A.	144	1955 to 1962
B.Com.	304	1954 to 1962
M.Com.	25	1959 to 1962
B.Sc.	836	1948 to 1962
M.Sc.	72	1950 to 1960

Examination	No.of students	Period
B.E. (Civil Mech. and Elect.)	1538	1948 to 1962
M.E. (Civil)	2	1961 to 1962
T.D.	30	1961 to 1962
B.Ed.	187	1961 to 1962

The following are the particulars regarding the strength of students in 1962-63 in each University post-graduate Department.

S.No.	Department	No.of students.
1.	Physics	24
2.	Chemistry	47
3.	Botany	24
4.	Mathematics	24
5.	Hindi	23
6.	Gujarati	10
7.	Sanskrit	7
8.	English	7
9.	Economics	49
10.	History	18
11.	Politics	4
12.	Philosophy	5
13.	Commerce	31
14.	Engineering	25
15.	Agriculture	40
16.	Education	11

In addition to the above, there are 20 students doing research in various subjects leading to the Ph.D. Degree.

An Art Centre (Kala Kendra) has been established for the training in Art of drawing and painting.

A Hobby Workshop has been established, which encourages the creative ability of the students.

During the last few years, after the creation of Sardar Vallabhbhai Vidyapeeth, some special research and educational activities in the University have been started namely (1) An Agro-Economic Centre (2) Planning Forum's Activities (3) Rural Housing Wing. (4) Extension Services (5) Extension work by University Teachers.

Most of the above stated activities are undertaken in the villages around Vallabh Vidyanagar.

An Agro-Economic Centre:

An Agro-Economic Centre for the states of Gujarat and Rajasthan has been established at Sardar Vallabhbhai Vidyapeeth, Vallabh Vidyanagar from 1st July 1961. The broad functions of the Centres are:

(1) to make a study of change in rural economy by means of a Survey of a number of selected villages each year and resurveys of the same group of at intervals of 5 years.

(2) to conduct ad-hoc investigations into problems of interest to the Ministry of Food and Agriculture, Government of India e.g. the effect of various agrarian legislative or administrative measures or of price changes on the rural economy.

(3) to carry on research work on fundamental problems relating to agricultural economics of the country.

(4) to give technical advice to the Government of India and the State Governments on such issues as, with mutual agreement, may be referred to the centres.

In the year 1961-1962 the centre has carried on the survey of the eight villages, of which four are in Gujarat and four are in Rajasthan. All the villages were surveyed to find out the impact of some definite economic measure.

Another activity undertaken by the centre is the Ad-Hoc research project. Two projects are completed in the year village Akhodia one of them is the study of "Shift in consumption pattern from inferior cerials to superior Cerials" second one is the "Case-study of Co-operative farming society" in a village Ganeshpura in Jaipur District.

One long term-project, "Impact of two plans on agricultural prices."

The Centre helps the Government of Gujarat whenever referred to for help.

Rural Housing Wing:

Birla Vishwakarma Mahavidyalaya, VALLABH VIDYANAGAR.

Organization:

The Centre commenced its activities in July 1959. The Rural Housing Wing Research-Cum-Training Centre, at Vallabh Vidyanagar is undertaking the training, research and extension work.

Training:

Training is imparted for the engineering extension officers, deputed from the development blocks and the State Rural Housing Cells of Gujarat, Maharashtra and Madhya Pradesh.

Objectives:

The course consists of three months duration, and these instructions are imparted on the problems of rural housing and village planning. Training is also given to them in the economic, social, cultural political and legal aspects of these problem. Accordingly the following subjects are taught to them.

(1) Rural Economics and Sociology.

(2) Methodology of Socio-economic and physical surveys.

(3) Rural Housing (Principles and Problems of design)

(4) Village planning

(5) Building materials for Rural areas.

(6) Techniques of construction.

(7) Public Health engineering.

(8) Theory of structure.

(9) Soil Mechanics.

Mode of Training:

Class room lectures, seminars, field work, studio work, study hours, and few minor demonstration in construction is employed during each training programme.

Research and Extension:

(1) The Centre is in collaboration with National building organization, organised the National Seminar on Rural Housing and Village Planning in March 1960.

(2) The Centre has conducted Socio-economic Survey of four villages of Anand Taluka of Kaira District namely Valasan, Bakrol, Gana and Rajupura.

(3) The Centre undertook the study of the problem of foundations in shrinkable soils.

(4) Demonstration village

The Centre has submitted a scheme for demonstration houses in the village Kharakuva.

Details regarding the proposed programme of the Rural Housing Wing for the year 1962-1963.

1. The construction of demonstration works at Khankuva as per the scheme sanctioned by the Govt. of India.
2. Investigation into the ways and means for eliciting people's contribution and participation in the village planning and reconstruction programme.
3. The study for adoption of various recognised types of rural latrines in lay outs, as they affect planning proposals.
4. Influence of design on the cost of house.
5. Evolving a type design for cattle shed.
6. Preparation and execution of demonstration houses in Madhya Pradesh during the year.

Sardar Vallabhbhai Vidyapeeth Planning Forum:-

The activities of Planning Forum were started in the year 1955-1956. The forum was in charge of B.J. Commerce College. When the post-graduates courses were started in the University, the University Planning Forum was entrusted to the Department of Economics.

Objectives:

To create plan consciousness among the students, staff and Public in the campus.

Activities:

1. Lectures by eminent persons on economic problems.
2. Seminars to discuss the main aspects of the prevailing economic conditions of the country.
3. Kavi-Samelan in Gujarati, Hindi and Sanskrit on five year plans of India.
4. Essays and debating competitions, radio talks on economic problems, and on five year plans.
5. To help and to guide the socio-economic surveys of the villages, by the Rural Housing Wing which is established in the Birla Vishwakarma Mahavidyalaya.
6. To enable University teachers to know practical aspects of various problems, by associating Planning Forums with the work of various developmental projects of the States.
7. To give lectures on economic aspects and five-year plan of the country in the schools which are situated in the nearby villages and town of Vallabh Vidyanagar

8. To start a small saving movement in the villages around Vallabh Vidyanagar.

9. To celebrate National Plan Week by arranging lectures, seminars, debates, essay-competitions and film-shows.

Extension Services:-

Secondary Teachers' Training College of Sardar Vallabhbhai Vidyapeeth has set up "Extension Service Centre" in September 1962. Area covered by the Extension Services is Kaira District and Sabarkantha District.

Objectives:-

(1) In-service training of the teachers

(2) To keep the teachers abreast with the modern and the latest development in the field of education.

Activities:-

1. To hold the seminars on various educational subjects. As for example cummulative record cards, vocational guidance etc.

2. To organise workshops, where teachers come together and work on some educational problem under an expert guidance.

3. Visit to the schools by the Co-ordinator, where he is a liason officer between the training college and schools.
4. To start the educational library.
5. To help the schools by providing them with films, charts etc.
6. To help the schools on their requests in their problems, as for example in planning the 2nd term's work.
7. To organise, short term training courses during vacations.
8. To hold the exhibition on Audio-Visual Aids.
9. To publish various books on educational aspects.
10. To undertake research study on educational aspects. As for examples (i) Attitude of teachers toward extension.(ii) Survey of education in Kaira District and in Science Clubs. (iii) To prepare annoted bibliography of science books. (iv) To find out the predictive potentialities of the S.S.C. Marks. (v) To find out the cummulative resources in general science.

Extension work by the University teachers:

University has undertaken the extension work since 1962. University Grants Commission has placed a sum

of Rs 5000 per year at the disposal of the University for the scheme of extension work by the University teachers.

Objectives:-

1. The purpose of the scheme is to bring the University in closer relationship with the communities living around it.
2. The lectures should be of such a type so that even a lay man can understand them.
3. Extension work by the teacher should be through the medium of short refresher courses, study circles, summer schools and lectures for people who have little opportunity of being in contact with the institutions of higher learning.

Activities:-

1. To deliver lectures on subjects like Civics, Politics, Literature, Science agriculture and guidance in the schools of the villages of Charotar. Up-till-now twenty University teachers have delivered lectures as stated above.

2. To organise study-circle and science exhibition as for example the Department of

Economics and the Department of Museum and Archeology had organised the exhibition depicting the changes in our social, economic and political life of India since independence.

Besides the establishment of Educational institutions, and the intellectual activities carried on by the Vidyapeeth, brick and lime kilns, large work shops, saw-mill, cement spun pipes, foundry and floor tiles factory were also established. The smithy and foundry works make all kinds of hardware, such as bolts, linges, racks, drainage materials, agricultural tools, pumps etc.

Industrial Developments:-

Private industrialists are seemingly attracted at present to establish a number of large scale and modern manufacturing units like Elecon, Vallabh Glass Works, Syntheidi Chemicals, New Standard Engineering near Vallabh Vidyanagar.

The students studying in various colleges visit exhibitions, and attend various lectures arranged by the University. They in their homes, discuss these activities with their parents and other members of the family.

The parents and family members, in turn, would try to visit Vallabh Vidyanagar and throw a glance at such activities. Some other programmes like drama, sports and athletics, may produce a new type of influence upon this community. Also, the Industrial activities in Vallabh Vidyanagar may have been a source of employment and income.

In this way, Vallabh Vidyanagar may have disturbed the life of the rural community. At times, they might have come into clash with the old order, just with the result to bring in something new.

Hence the poet Lord Tennyson has said,

"Old order changeth yielding place to new,
God fulfils himself in many ways,
Lest one good custom should corrupt
the World".

Before coming to the problem proper, first we shall throw a glance at the previous existing set-up of the rural community and the vaillages around Vallabh Vidyanagar, and then shall study the various changes that might have been brought about by the educational institutions of Vallabh Vidyanagar.

CHAPTER II

Statement of the Problem

In this chapter: are considered the culture and the customs in the main Patidar community of the Charotar villages as they were, before Vallabh Vidyanagar came into existence, and even now still continuing to a certain extent in these villages, as well as other three villages, and they are taken from the books "Charotar Sarva Sangrah Part I and Part II".

They are as follows:

Generally, the Patidars are an adventurous and hard working community. They have always moved out to various countries and have settled practically in every part of the world, that is, Afrcia, Burma, Fiji Islands, in short, wherever they could find an opening. They are bold, courageous, and have a quality of leadership,

they are enterprising and industrious, because of their being mainly farmers. They are out spoken, less polished in the language and behaviour. Patidar community has not produced writers, poets painters, musicians, in comparison to the wide number of businessmen which they have produced, and because of the want of delicate sensitivity in the community, it is said satirically, that, their culture is the "tobacco culture".

The above stated tradional culture, which has a firm base, was affected by the struggle for freedom, initiated by Gandhiji, since 1920, were brought under the process of change. Freedom movement was itself a product of the spread of education. The people became aware of the irrationality of the tradional views, like Child marriages, inaqualities between men and women or giving dinner to the community after the death in the family etc.

As patidar community is a Hindu community, their living customs which one finds in this community, are generally similar to the other Hindu communities, with little difference here and there.

There are number of customs prevailing in the community from the birth to the death. Some of the customs have remained as they were while others have

undergone change, because of the changing environment.

Let us examine the two out of many general customs, one is marriage customs and the second is death customs.

It is said and believed that the population of one village is the children of the same parents, and hence, the boys and the girls of the same village do not get married. They get married within their own group of villages, namely group of six villages or the other of twelve villages, and the third of twenty seven villages. Patidars of six villages are considered to be of higher strata and do not allow marriage of their daughters to the patidar of the other groups of villages. Their sons can get married in the other groups of villages, with the huge demand of dowry,. When the betrothal of a girl takes place, in which the barber of the family takes a leading role till the marriage is over, the bride's parents have to send gifts of sweets along with the vessels known as 'Matli' as a sign and results of the betrothal and from that time onwards the same has to be continued on each festival day. The marriage ceremony starts by the arrival of the bridegroom's party to the bride's village, in which no female folk are admitted. The members of the party varies from fifty to hundred fifty. The ceremo-ny is continued for three to four days. They are considered as the guests of the village, and the whole function becomes a community function. The young boys of the villages peel the vegetables or women

prepare other dishes which are served to the party from time to time. Thus, the whole function is completed on co-operative bases by the village community. The hosts, i.e. the bride's parents are much worried till their daughters get married without any quarrels taking place. The bride's parents have to spend a good amount of money for preparing 'Mandap' for the marriage, dinners to be given to the guest party, over and above dowry to be presented. This responsibility of the parents is not over, even after the marriage, till the death of the daughters. The parents have to provide the daughters with clothes and fulfill all the demands of the parents of the daughter's husband. Even in most of the families, the daughter's children are brought up in her parents' home. Therefore the girls are always considered as a burden in the patidar family, and therefore on this account, very often many years ago, the baby girls, as soon as they were born, were killed by drowning them into milk.

As a custom observed after the death in the family is to give community dinner on the twelth and thirteenth day, howsoever the family may be poor. Vessels are distributed in the community, after the death. Poor people even entered into debts for offering the dinners.

This is one of the reasons, why one finds a big number of brass utensils in the Patidar Homes.

Also, after the death of a husband, the widow has to get her hair shaved, and not to go out of her home through out the year. Woman do not re-marry after the death of her husband.

The patidar community has an attitude to adjust themselves to any changing circumstances. Also, they have an attitude of a good hospitality towards any guests. They give two ruppees, five ruppees or eleven ruppees to the in-laws of their daughters or sisters and to their children, whenever they visit their homes.

The patidar community has a religious tendency, but at the same time each one of them does not make puja, just like Brahmins, nor do they read Gita or Ramayana or Mahabharat in original scripture. But at the same time, they go in numbers to listen to Gita, Ramayana Mahabharat or Bhagvat read by a Brahmin in the temples. Some of them follow the Swaminarayana cult, some of them follow Vaishnava cult or some others Shaiva cult. Therefore, they visit Dakor, and Vadtal the religious centres, occassionally. A few of them are followers of Shri Aurobindo, while some are Arya Samajists.

The two of the three villages, around Vallabh

Vidyanagar were very active during independence movement. Number of youths from the villages had gone to the [illegible] jails during the national movements. The youths of the villages showed great enthusiasm during the movements. They used to keep the village clean. There were Gymnesiums and Seva-dal movements in the villages, which kept the youth of the village national minded. The people of one village did not allow to start hotel business in their villages.

The roads of the villages were dusty roads, and the houses were not the of modern type bunglows. No-body lived in the out skirts of the villages. In one of the villages, there were many huts and houses of mud bricks. There was no electricity in the villages and the people used kerosene lamps, but there were private water systems in each of the villages; also people relied mostly on water from the wells. There were ponds in each of the villages and the waters were used for the washing purpose and drinking. There was no drainage system at all.

The only town near the villages was Anand and the roads from these villages to Anand were not properly built. Communication was not proper from these villages to Anand, and also not safe. Hence women folk rarely went alone.

Each village had one dhobi, and one or two tailors and one or two cobblers. There were no hotels in the villages except in one village.

There was a separate primary school for girls and boys in each of the village, in which the children of the villages used to study. Most of the boys and girls completed their study upto Gujarati seventh standard and English third standard. There were no pre-primary schools. In one of the villages, there was a high school, where few girls used to continue upto matric class, and the boys from other villages used to go there to continue their studies. The girls from the other two villages did not go to that village for the secondary education, nor stayed in the town hostels.

The main population of the villages at that time belonged to the patidar community and their main occupation was farming. Most of them used to work in the fields by themselves and some of them used to supervise in the fields. Most of the boys after completing the secondary education, went to Africa or looked after their farms.

Many people of the community stayed in various parts of Africa, and used to visit their villages after every three or five years.

The people of these villages were early risers in those days. Their day began with cleaning their teeth. With a traditional tooth brush (dantan) and not by tooth brush and paste. They cleaned their teeth while sitting out-side the house and spitting on the floor. They used to take bath with hot water, and very few houses had bath rooms. Their break-fast consisted of cold bread along with milk or tea. At noon, they ate very simple food, and the grain they used to eat was Bajari. Majority of the people used to eat at night khichari-kari or Bajari Rotla. After the day's hard work, they slept early and geneally they spread their bed on the floor.

The patidar men and women were found busy throughout the day, and they had no leisure time, whenever they had leisure time, they used to go the 'Chora' outside the village, which are stone platforms used for sitting. The woman folk did the work of grinding and husking of all their grains and all the other household work. Each house had buffaloes, which were mostly looked after by the women folk, early from about four O'clock in the morning. Most of the houses were very clean and their utensils glittered like gold. On account of such hard work, their health used to be strong. The young girls wore frocks and elder girls wore sari. Village life was completely different

from city life, from comforts, convenience and fashions point of view. The women knew no modern songs or rangoli art, and not a single girl of the village knew cycling. Also girls and women were not allowed to to out of the house after the sunset.

The family system was a joint family system where other relatives also used to live together. The elders of the homes were respected by all the family members.

The family system, the way of living of the people, the condition of the villages or towns, that is society and culture do not remain one and of the same type always, but they do change from time to time according to new circumstances coming in.

This change in society is known as "Social Change". Some type of powerful force brings about the change on a particular object of the society, which after a certain lapse of time becomes evident. If this principle is applied to Vallabh Vidyanagar, then activities of Vallabh Vidyanagar work as a force, and villages around Vallabh Vidyanagar become the object on which the force acts, bringing about some result in some course of time.

The various activities of Vallabh Vidyanagar mentioned in the previous chapter, therefore, can be held responsible to bring about some kind of change in the rural community around Vallabh Vidyanagar. The very

creation and the existence of Vallabh Vidyanagar might have acted to some extent, as an environmental force, in making about some social and cultural changes in the rural community around Vallabh Vidyanagar. The way of life of the rural people, that is their beliefs, values, customs, tradition, institutions etc. might have become adjusted to the new environment created by the existence of Vallabh Vidyanagar. If these villages have to survive, they have to make new adjustments to these changing conditions.

Secondly,, the population of Vallabh Vidyanagar is mainly of students and teachers. They come from every part of Gujarat and also from different States of India. They have their own cultures.

When the villagers, around Vallabh Vidyanagar, came in contact with the residents of Vallabh Vidyanagar, contact between the two cultures take place.

Since Vallabh Vidyanagar and its population is to some extent of an urban type, it becomes clear that the close contact between the urban culture and rural culture of the villages takes place. It is said that those villages cannot have enough power of resistence to the effect of the contact, they might have undergone social change.

Another factors are the new ideas originating in the individual living in society, bring changes in the

society itself. The educational institutions of Vallabh Vidyanagar might be called as responsible agencies for originating new ideas. These new ideas are to marry outside their group of villages, late marriages of boys and girls, widow remarriages and refusal to accept and to give dowries etc.

The social changes in the rural community might have taken place on account of the changes in their previous lines of earning profession, and in their economic conditions. Such economic changes generally determine all the other aspects of man's life.

Lastly, the modern aminities of Vallabh Vidyanagar namely electrical power and lights, pure drinking water supply through pipes and taps, clean asphalt roads, modern types of houses and the well-desigined plan of the township, all these factors might have brought about a new aspiration in the minds of the rural communities.

Thus, in the present study, we are directly concerned with the question as to how the educational activities of Vallabh Vidyanagar are likely to produce social change in the rural community, we should take into account the time factor which is known as 'Cultural lag'.

The changes immediately visible might be of the superficial type. But the changes in their value systems, other deep-rooted traditions and customs are somewhat resistent, and they cannot be expected to change overnight. The deeper the values in the life, the greater, the resistence to their changes and the slower the pace of change.

It should be noted that the social changes that have taken place in the rural community of Charotar during the last one half or two decades and not due only to the Educational Institutions in Vallabh Vidyanagar. The other factors leading to this social change may be, the leva Patidars of this area going to Africa, and the leadership of great leader like Sardar Vallabhbhai Patel; a number of such individual factors have worked to foster this change. The contribution of the above mentioned personality and factors in the origination and the development of the Educational Institutions is not small.

The existence of Vallabh Vidyanagar among the various villages, and the number of activities undertaken in it might have some influence on the rural community, and hence to study this influence, made me select the problem of dissertation namely " The impact of Charutar Vidya Mandal and Sardar Vallabhbhai Vidyapeeth on the villages in its neighbourhood, which can be viewed in the light of discussion on social change.

CHAPTER III

Procedure

The method to be followed for investigating the problem of "Impact of Charutar Vidya Mandal and Sardar Vallabhbhai Vidyapeeth on rural community" is, the interview method.

The area under investigation is villages near and around Vallabh Vidyanagar, and since the villagers may not care to fill up answers to the questionnaire, or they may interpret the questions as they like, or may get embarrased by the mail questionnaire, such informants can be made to answer only by personal interview method. The interview method is face to face conversation for a

spacific purpose. The purpose can easily be achieved because answers follow the questions immediately, and one has not to wait for the return of the answers to the mailed questionnaire. In the interview method, all the questions are answered positively or negatively. While in the mail questionnaire, it is quite probable that incomplete answers to the mail questionnaire may be returned. It is possible in the interview method, to explain the questions or cross question the informants in order to get unbiased answers.

Another method, through which the problem could have been studied is through "Attitude Scale Construction". This method was not followed, because "Attitude Scale Construction" requires a great skill and experience. The method of interview is the method of investigation, in which skilled interviewers get the required information from selected individuals. To get the information reliable and valid, the investigators, must know the fundamental principles of the method. They should know how to select the individuals, how to get co-operation from them and how to record the information. The most striking feature of this method is the high percentage of the unbiased answers.

The problem under study was investigated by

interviewing the three villages around Vallabh Vidyanagar, and the data collected was compared with the data collected from the interviewees of other three villages around which there are no educational institutions like Vallabh Vidyanagar.

The number of informants were from different walks of life. They were college attending boys and girls, their parents, educated as well as uneducated elderly persons, including men and women, also merchants. The total number of informants from the three villages were forty in numbers. The same number of informants from the three villages around which there are no educational institutions were selected.

Finding the informants:-

In order to save the time, the interviewer should get the exact addresses of the informants to secure necessary information. When the interview is to be taken in rural area, one should be more careful, as the people being less educated, are more suspicious about the motives of the investigator, and the need to be taken into confidence by good introduction. If an acquainted local man is contacted, beforehand, he would serve as a link between the interviewer and

interviewees, and thereby, it becomes easy to get co-operation from the villagers. They go to bed early, therefore they should be contacted earlier, and they are more busy in certain seasons, hence they are not easily contacted at fixed hours.

In the present study, the acquaintance from each village was contacted and got introduction with the above mentioned informants. Thereby much time was saved.

When to see them:-

The interviewer must see them when they are free, on Sundays or on holidays, or in the evenings. The informants were interviewed on Sundays and in the evenings. As women folk are free in the afternoon, they were interviewed in the afternoon.

Technique of Approach:-

The interviewer should not enter the house of the informant all of a sudden. He should undergo the preliminery formalities. i.e. he should knock the door, or he should ring the bell. If the call is not answered, he can enquire the neighbours for the informants. As the survey was of rural area, no body had door bells and most of the informants' doors were not closed. Hence it

was not necessary to ring the bell or knock the door. The approach with the common acquaintence was not difficult.

Opening remarks:-

The interviewer should greet the informants after introducing himself and his purpose. The interviewer and the informant should establish good relation between them. The brief introductory remark, immediately after the introduction was given. Soon a good relation was established.

The Interview Proper:

1. Asking the questions:

A. Order of questioning:

The interviewer should ask the questions in proper order, that is one by one from the schedule. The interviewer should ask every question. In the present study, questions from the schedule was asked. In the beginning, each and every question, even though, it was assumed, what the answer will be to certain questions. Sometimes, the informants were cross questioned to ascertain

the correct answer. But when the schedule was not used, some of the questions were missed and could not get the information.

B. Phrasing questions to the informants:-

All the questions should be so framed, that they become intelligible to the informants. It was found in some preliminary interviewees that complex or compound questions sometimes covered more than one particular inquiry, since these could not be easily understood and answered clearly they were thereafter all subdivided into simple, singular questions, so that they could be easily understood and answered.

Questions on facts:-

The answers of the factual questions should be in detail to find that they are reliable. During the interview, the answers of some such questions were not given in detail, because of time-limit.

Questions on opinions:-

When the questions are set to investigate about the opinion of the informants, the question should be asked just as they are in the questionnaire, if the

informants do not understand the wordings; or the questions, the should tell the meaning of the questions, and if the informant is side-tracked and talks what is not relevent to the question, then the interviewer should direct the informant to the next question, by using an introductory phrase such as "Now let us see what you think about the next question", the wordings were sometimes changed, particularly when the questions were asked without looking into the schedule but having the same meaning. Sometimes it happened during the interview that the informant became side tracked and spoke irrelevently,. His irrelevent talk was attended to but was not recorded.

Instruction on manner of speaking by the interviewer:

Special emphasis should be laid on word to words, so that the informant would know the importance of that particular word. All the questions should be made as clear as possible, by necessary pauses, by repeatations and by proper pronunciations. All the questions should be asked in slow distnict speech. No special emphasis was laid on word or words, but all the questions were asked in slow distnict speech. No "Card questions" were used.

C. Encouraging the respondent to reply:

Interviewer should ask in such a way that he

gets full response from the respondents. He should not create a test situation, but should create informal atmosphere. Interviewer should get thoroughly familier with the schedule so that questions should flow smoothly and continuously. By proper encouragement, proper answers can be obtained, of course, for this, good relations should be established. Test situations were not created but informal atmosphere was maintained. After interviewing about half of the informants, smooth and continuous flow of questions was maintained.

Don't know answers:-

It is necessary to find out the reasons of the "Don't Know" answers. In the present study, there were a few "Don't Know" answers but the reasons for those don't know answers were not found out.

Recording the information:-

The information should be properly recorded. In order to record precisely, symbols for the answers should be used. For each and every item, there should be an answer, if any item is left out, it should be recorded as "Not asked" for "Don't Know" answer "O.K." should be used, if the information is refused word "Refused" should be used. In the present study cross was put for those questions which were left out and for those which were refused.

How to record the answers:-

The answers should be recorded fully and properly and for that abbreviations and short-hand method should be used. If more than one answer for any one question are received, the interviewer should ask for the final answers, of that question. All the answers were recorded verbatim as short hand was not known. Only final answers when the informant gave more than one answers to a question were recorded

Qualified answers:-

The respondent along with his answers, sometimes qualities his answer. The interviewer should not mix the direct answers with the qualifying answers. He should write down separately the answer as well as the qualification of the answer. The answers and the qualifications of the answers were written separately.

Omissions and errors:-

Sometimes, it happens that the interviewer asks those questions to individuals which were intended for group of informants and vice versa. Therefore, checking is very much necessary to ascertain that what was to be asked was asked. Such mistakes are revealed through careful revision of the schedule, after the interview is complete. In the present study, there were no such

divisions as questions to be asked to groups and questions to be asked to individuals. Instead of this, the only sample individuals were devided into two catagories, namely college students and adults. Questions which were meant for college students were sometimes asked to the adults and vice versa. This mistake was corrected later on after revising again the schedule.

Revising answers:-

Each answer to the question asked should be recorded properly by the interviewer.

During the investigation, answers to the questions were recorded by the recorder. One who used to acquaint the interviewer with the informants, became also the recorder. It happened sometimes that the recorder missed certain answers to the questions asked. This was revealed while revising the answers. This mistake was corrected, when those informants were revisited.

Closing the interview:-

The interviewer should have the necessary skill to know when to close the interview and to leave. He should leave the feeling of pleasantness behind him, also willingness to co-operate, when he may revisit. When the interview was over, careful inspection of the schedule was made to see whether all the questions were asked. It was not possible to leave abruptly, hence after

some informal conversation with the family members, it was possible to leave, leaving the feeling of pleasantness behind.

Evaluation of the Personal Interview Method:-

Before the data are collected, the interviewer, who should be a survey designer of the problem should find out the advantages and disadvantages of each method of investigation, and should see how that method would suit, to his problems that is to be surveyed. Hence, different methods were studied and advantages and disadvantages of each method were also studied. It was found out that "Personal Interview Method" will be more proper to get the information.

(1) In the personal interview method, co-operation of the people is easily maintained and so high percentage of information is received.

(2) Everybody, sought to be interviewed as was available and was easily approached, and could easily respond to the approach. Perfect training for investigation of the interviewer is needed in such cases when the respondent may deliberately give false replies. Some of the College going boys were sarcastic in their way of giving information, and sometimes refused to answer. They were explained the purpose of the questions being asked, they were made to talk,

and from their conversation, the information was drawn. There were some ignorant aged people, who refused to give answers, saying that they were not educated so they cannot give the answers. They were also encouraged to give information of the informants.

(3) The personal characteristics of the informants and environment, at that time, is always valuable in interpreting the results. Therefore, the interviewer should collect such information and should have power of observation of the personal characteristics of the informants.
In the present study, the observation of home environments, personal neatness or shabbiness, the books, magazines, news papers in their homes, were observed. These information, so obtained, helped the interviewer to confirm the statements made by the informants.

(4) The scoring and the test devices can be used, during the interviews where the interviewer acts as an experimenter. In the present study undertaken, scoring and test devices were not used.

(5) The informants' reactions towards the visual material, displayed by the interviewer to the informant can be recorded. No visual materials were used and hence no reactions to such materials were made. Sometimes it happens that interviewer forgets to complete the items and accepts the incomplete answers, on such occasions, he should visit again the same informant without annoying or disturbing him. There were ten revisits paid to get the complete informations, and the informants were not annoyed or disturbed by such revisit.

(6) When the informants, do not pay attention and make some spontaneous reactions, the interviewer can catch such spontaneous reactions. In the present study, no such spontaneous reactions could be observed.

(7) The personal interview is always a good deal of time consuming method, where the interviewer has to draw the attention of the informant about the questions. It took about two to three hours while interviewing each informant, at the same time, it was a streneous process because it happened that sometimes informant stopped giving information as other visitors came to visit them, or they became occupied in some other business. Sometimes, they

were criticising the education, the behaviour of the youth and founders of Vallabh Vidyanagar, and it took time to orient them towards the item asked. Also some of them insisted that whatever they said should be recorded.

(8) Some informants are sensitive towards some questions and rebel against certain questions. Catching answers to such questions depends upon the skill and technique of the interviewer. He may change the wording of the question or get the answers through observation. Such rebeleousness to questions were never obtained during the interviews.

(9) The language of the question should be according to the educational level of the informants, and the ability of the person being interviewed, hence misinterpretations are avoided. The selection of the samples to be interviewed should be such that they should represent the population. The samples of the informants interviewed represented the college going boys and girls, their parents, adults of the villages, and also merchants, namely vendors, cobblers, tailors, washermen and potters. All of them were of different educational levels, and wordings of the questions were changed according to abilities to respond. Generally, the college attending boys and girls knew about the S.T.T.

College, so after explaining to them, the purpose of the interview which they followed easily, and they gave their co-operation. Some of the adults were biased towards collegians and instead of giving correct information, showed their attitude towards the youth. They were cross questioned while getting the information. Majority of the parents of the boys and girls said that their own children were always good because of the atmosphere of their own homes. This was confirmed by the observation of their home atmosphere. The informants from the other three villages around which there are no educational institutions like Vallabh Vidyanagar were adults, and merchants etc. There were no college attending boys and girls. These people were not so much interested., in the interviews, and were not anxious to give information. They did not fully understand the purpose of the interviews.

Some limitations of the interview method:-

1. The "Personal Interview Method" becomes difficult to the interviewers because of the transportation costs and the time required to cover the large area, if such are the circumstances. During the present study, it was not costly to interview

nearby villages, because it was possible to visit them by foot. But the interviews in the other villages around which there is no institutions like Vallabh Vidyanagar, were bit costly and the time consumed was greater than the interviews around Vallabh Vidyanagar.

2. If the interviewer is himself biased in some way, he may have the tendency to get his own views confirmed by the informants. Utmost care was taken not to get unbiased answers, while taking the interviews. But human factor might have distorted to some extent the results.

3. To get the complete and correct data, the interviewer must be properly trained and supervised. The data obtained might not be fully correct and complete, because the samples of the informants were not selected from all the communities of the population, namely Mohmedans, Christians and people from other classes. Thus to get absolutely correct information by the survey method is some what difficult one. Good organization is required for supervision of the interviews as the process is a complex one.

Interview Schedule:-

The interviewer cannot take the field work before preparing the interview schedule. The theory of the interview schedule for the present subject and the design of the study made in respect with the theory to investigate the problem areas follows.

The interview schedule should consist of prepared questions on the problem under investigation. It is a guide to the research worker. The interviewer should cover all the questions written on the form. There are no fixed rules for the nature, manner, order and language of the questions. At the same time, questions should be such that valid and reliable results are obtained which is very necessary in such type of field work.

Large number of questions were prepared and grouped as follows:

(1) Questions dealing with the impact on the way of living.

(2) Questions dealing with the impact on the way of education.

(3) Questions dealing with the impact on social change.

(4) Questions dealing with the impact on religion.

(6) Questions dealing with the impact on economy.

Thereafter questions were sub-grouped further to secure different information from college boys and girls, adults and merchants. They were constructed in Gujarati language. They were considerably flexible in manner, order and language, and were well formulated.

Size of the schedule, its quality and colour of the proper.

The size of the schedule is not fixed, it varies with the nature of the survey. 8½ x 11 inches is the standard size. Both the sides of the pages of schedule should not be utilized in writing the schedule questions, one side should be kept blank, so that interviewer may record any special notes. The paper should be durable, because the schedule is used and handled a great deal during the investigation. Ordinary white and of light colour schedule should be used because the less conspicuous the schedule, less likely would be the objection of the informants in giving the answers. The size of the schedule was kept 8½ x 11 inches, it was white in colour and one side only of the pages was used, the reverse was left blank for special notings.

Arrangements of the items on the Schedule:-

The questions should be grouped which belong

together, because then only, they can be easily found out. If the question is based on the answer of the first question, it should be placed next to the first question. When public opinion is sought, the interviewer should not be allowed to change the wording, during the interviews, so that responses to that question can be easily compared. All the questions were arranged in groups as stated above. No rigidily was maintained while asking the questions, because public opinion by groups of informants, was not attempted for. Wordings were changed according to the ability of the informants, keeping the meaning of the questions quite constant.

Some suggestion for the choice of questions and the nature of the questions to be selected:-

1. Questions which have direct bearing on the problem should be selected. Therefore those questions were kept in the schedule which had direct bearing on the problem.
2. Those questions whose answers can be secured from other sources, and those questions whose information they are not likely to give, should not be included. There were no such questions

which the informant could not answer, were included in the schedule.

3. The analysis of the data should be kept in mind when some new questions are added to the schedule. The question should not be irrelevent to the subject under study. Analysis of the data was kept in mind, and care was taken that all the questions are kept relevent to the topic under survey.

4. The data, findings and analysis of other similar subject if undertaken, should be kept before the mind, which helps in comparison, with the data collected. In the present study, comparable data were not secured, because no such survey was taken before hand and so was not available.

5. Questions on personal achievements should be avoided, because it is likely that they will yield inaccurate responses. To guard this, proper precautions should be taken. No questions on personal achievements were included in the schedule.

6. Only those questions should be included which do not require any extra work on the part of the interviewer. There were no such questions included

in the schedule which required any extra work.

7. Questions should not be ambigious, no ambigious questions in the schedule were taken.

8. The indirect questions are less embarassing. Certain questions which were found embarrasing to the parents of the college going boys and girls were made to be less embarassing by asking indirect questions.

9. First, question should not appear to the respondent as if you are selling something or advertising something. He may become suspicious and would completely refuse to be interviewed. Questions which might embarrass them should be kept in the middle or at the end of the schedule. Care was taken to arrange the questions in proper sequence, even then for some reason or the other, some of the interviewers refused to reply thinking that their answers will be used for some political purpose and will be published in the news-paper with their names.

10. Good reliability and validity of the procedure is met with if the schedule is prepared with

all these points in mind and adequate pretesting is done.

Before taking the interview, a pilot interview of a few persons was taken, to study the validity of the interview schedule, the necessary changes were made and also the grouping of the questions were done.

Method of Analysis:

Each question was written on a separate paper and answers to this question by all the informants were recorded on the same page. Similarly, all the answers to the questions from different groups were analysed and the conclusions were found out.

C H A P T E R IV

Analysis of the Data:-

I Before educational campus at Vallabh Vidyanagar came into existence, the youth of the round about villages could study only upto the matriculation class, and very few had the opportunity for higher learning in colleges.

The College education is more costly, and therefore, it may not be within the reach of common men to go to distant universities, and therefore, if Vallabh Vidyanagar had not existed, the parents and their wards, might not have thought at all of higher education. Some universities, however, like Gujarat University prepare some students, who cannot afford to join the college to take the degree examination as external students, because modern age always demands higher education for

good employment, or successful business. Hence those youths, who have a special liking for higher education, might have appeared externally in such universities, and might have qualified themselves, even if Vallabh Vidyanagar did not exist.

When Vallabh Vidyanagar, a township of educational institutions, came into existence, it might have inspired the youth of the round about villages to take higher education. Also, Vallabh Vidyanagar and its various educational institutions, might have created, a fascination for higher education, in those school going boys and girls who were growing up in the schools side by side with the maturation of educational institutions in Vallabh Vidyanagar. Also, it is quite natural that students coming from far off area and studying in Vallabh Vidyanagar institutions and visiting the round about villages, might have created awareness of such higher education in the minds of the inhabitants of those villages.

Keeping these points in view, the following questions were put before the students and their parents and other adults.

1. Do you think that your idea of taking higher education originated because of the existence of

the institutions or colleges in Vallabh Vidyanagar? (The question was asked to parents, college students and other adults.)

2. If the educational institutions at Vallabh Vidyanagar had not existed, would you have thought of taking higher education or sending your wards in colleges? (The question was asked to parents, college students and other adults.)

3. Would you have taken the external courses of other universities, if educational institutions in Vallabh Vidyanagar had not come into existence? (The question was asked to parents, college students and other adults.)

4. Did you think about the colleges of Vallabh Vidyanagar, while you were studying in your high schools? Did you know anything about the nature of the courses taught in the colleges, at the time you were studying in the high school? (The question was asked to students.)

5. Do you think that the people of your village are interested in college education, because of the college students of other towns visiting your village? (The question was asked to adults.)

I Impact of Vallabh Vidyanagar on the education of the people staying in nearby villages.

1. Do you think that your idea of taking higher education originated because of the existence of the institutions or Colleges in Vallabh Vidyanagar?. Twenty-four out of forty interviewees said that they did not think that the idea of taking higher education originated on account of the Colleges in Vallabh Vidyanagar. Some of the adults said that many families in the villages were living in Africa, before the institutions came into existence. The children of some of these were taking higher education in London and when the members of such families came to the villages, brought the idea of higher education in the villages. Sons and daughters of those people who were not poor and could afford, took education at Baroda or Ahmedabad and at such other places. Some adults have been thinking that the present era is of higher education, therefore they educated their children if their purse permitted. Some of the parents said that they could afford the expenses of higher education in the cities, and their sons

and daughters were bright and passed the examination every year. Had they not been bright and passed the examination every year, and failed in the examination, then it would not have been possible for them to continue their studies in the cities and to meet their expenses.

Some of the students said that their relatives who were staying in cities like Baroda or Ahmedabad and the like and who were taking higher education in the city were the sources of inspiration for higher education. There was a high school in one of the three villages, where students from other villages also came to study. Most of the village boys studied upto matriculation class, and so, there was a thirst for higher education. Sixteen out of fourty interviewees said that institutions of Vallabh Vidyanagar are only responsible for originating the ideas of higher education. Some of the adults said that they never thought of higher education because farming and business were more paying for them.

Some of the parents said they did not wish to send their sons away from home as their

help in farming was much needed.
Some of the students said that even high school was not within their reach. Their education stopped at the third or fourth standard. There was no atmosphere of learning in their family and also around them , so they never thought of higher education.

Above question was put before the interviewees of other three villages around which, there has been no institutions like those of Vallabh Vidyanagar. Thirty out of forty interviewees said that their elders had no idea of higher education. Some of the adults and even parents said that before fifteen years there were no schools in their own villages and therefore, the education was limited. Those boys, who were studying in the high school stayed in the boarding houses of the schools in other towns, and it was not possible to meet the expenses of each one of the children if each one stayed in the hostel. As the high school education was limited, then how one could have dreamt of college education?

Some of the students said that the idea of taking higher education was impossible,

because of the expenses and people were not conscious of giving higher education. They said that girls' education was necessary upto the end of the primary stage only. The main argument being that they would never go to earn money for their livelihood.

2. If the educational institutions at Vallabh Vidyanagar had not existed, would you have thought of taking higher education or sending your wards in colleges?

Only twelve out of forty interviewees said that they would have thought of taking higher education even if the educational institutions at Vallabh Vidyanagar had not been started. Some of the adults said that there are some rich families in the village and they could afford to take or give higher education else-where even if, colleges at Vallabh Vidyanagar had not come into existence. Some of the students said that they could have taken higher education elsewhere because they had no other go. They have to earn their livelihood through service as their parents owned no land or business. They also thought of the possibilities of getting aids by way of scholarships etc.

Twenty out of forty interviewees said that they would not have thought of taking higher education or giving higher education to the children. Now, it is possible for them to study alongwith the work in the field. All the adults, parents and students said that Vallabh Vidyanagar has removed the economic hindrances which were the greatest obstacle in getting higher education.

There are students who have a special liking for (1) medical education (2) technical education (3) atomic physics (4) social work and (5) home-science. But as there are no facilities for such studies at present in Vallabh Vidyanagar, they have to give up their choice and take the courses which are provided by Sardar Vallabhbhai Vidyapeeth.

Some students said that they wished to study through the medium of Gujarati, but they could not go to other universities and study through the medium of their own choice, because of the economic hindrances. They have to study through the medium that Sardar Vallabhbhai Vidyapeeth adopts.

The same question was put to the interviewees of three villages around which

there are no institutions like those of Vallabh Vidyanagar.

Thirty out of forty interviewees said that as there is no place like Vallabh Vidyanagar near their village, they cannot think of taking higher education. If there had been the institutions of higher education they could have thought of taking higher education. It would have been possible for them to study alongwith their work in the fields. It would have been less expensive also on the other hand.

3. Would you have taken the external courses of other Universities if educational institutions in Vallabh Vidyanagar had not come into existence?

Ten out of forty interviewees said that they would have taken the external courses of other Universities.

These ten interviewees were students who said that they had liking for higher learning right from their school days. Some of the lady students said that after passing the S.S.C. Examination, they would have taken to S.N.D.T. courses and they would surely have

been able to get the Degree conferred upon them.

Thirty out of forty interviewees said that if there had been no educational institution of Vallabh Vidyanagar, they would not have studied through the external courses of other Universities.

Some of the adults and parents said that for taking higher education, atmosphere of learning, guidance of professors and coaching in the studies are very much needed.

Some of the students said that even though they had taken to external courses,. Perhaps they would not have been able to complete the same. They mentioned the following factors as reasons, there of: (1) Tests and tutorials are needed to keep oneself regular; (2) Teaching is needed to keep on learning; (3) It is not possible to learn alongwith the household work; (4) Competition is absolutely necessary to keep up learning (5) College learning is enjoyable; (6) Some wanted to study in engineering or science and external courses provide for only arts courses, and hence there is no go without resorting to that

(7) College provides for them good company, which is not possible if they take external courses.

The above question was put to the people of the villages around which there are no colleges like those of Vallabh Vidyanagar.

Some of the interviewees said that they had taken to external courses, but could not complete them. Most of them said that they are farmers and it was not possible for them to study. Those who wanted to study are studying in different colleges in other cities.

Had there been a place like Vallabh Vidyanagar they would have continued their studies.

4. Did you think about the educational institutions of Vallabh Vidyanagar, while you were studying in your high schools? Did you know anything about the nature of courses taught in the colleges, at the time you were studying in the high school?

Twenty-seven out of forty interviewees said that they were thinking of the colleges of Vallabh Vidyanagar when they were in high

schools. They knew about the courses that were taught in the Colleges at Vallabh Vidyanagar. Some of the students said that they were studying in eight and nineth class of the school, and at that time, they had witnessed the opening ceremony of B.V.M. Enginering College by Lord Mountbatten. They had come to hear the lecture of Pandit Jawaharlal Nehru, they had come to hear the lecture of Dr. Rajendra Prasad and Dr. Radhakrishnan. All of them had created lasting impressions on them and they desired to take the advantage of this place by taking college education.

Some of the students said that when they saw students playing games on the play-grounds of the colleges or when they came to see the cricket mathhes, and the students participating in sports tournaments, they had made up their minds in which college they would study.

Most of the students had a fascination for the Engineering College.

Thirteen out of forty students said that when they were studying in a high school there was nothing at Vallabh Vidyanagar and

hence they thought nothing of Vallabh Vidyanagar. The same question was put to the interviewees of villages around which there are no colleges like those of Vallabh Vidyanagar.

Most of the interviewees said that as there are no colleges nearby, they seldom thought of higher education while studying in the high school.

5. Do you think that people of your village are intérested in college education, because of the college students of other towns visiting your village?

All the forty interviewees said that they have started taking more interest in the higher education for their own boys and girls on account of many students of other towns and villages, studying in the College sometimes visit these villages of these interviewees often and contact them.

They said that they are made aware of the higher education beeause their mode of living in particular and attitude to life in general. Most of them said that this thirst of higher learning is seen in the upper middle class society to a greater extent. But the lower castes like Baraiyas, Dharalas,

Vagharies and Harijans etc are not interested in the higher education at all. Even Mohmedans and Christians from these villages are not much interested in the higher education to some extent.

Summary:-

From the data that preceeded., we can summarise that coming into existence of the educational institutions has far reaching effects on the village community round about, so far as levels of education are concerned.

This can be summarised as under. The idea of taking to higher education in the villages has not just originated from the educational institutionsin Vallabh Vidyanagar. The economic barrier was a great hindrance, which came in the way of the youth, to study in other Universities, which were to some extent away from their homes. At the same time, even if there had been no Vallabh Vidyanagar, they would not have also taken to the higher education by external courses, because they thought that only educational atmosphere, could inspire the studies.

Those children who were growing up along-with the growth of the various educational institutions

in Vallabh Vidyanagar, began thinking of higher education, from the time when they were studying in the high school. Vallabh Vidyanagar is a cosmopolitan township, where-in students from different states and from various part of Gujarat, come to study. When these students used to visit the villages around Vallabh Vidyanagar, the people of the villages used to become more interested in higher education, and they started to send their boys and girls to Vallabh Vidyanagar for higher studies.

The thirst for higher learning is not seen in the lower castes like Baraiyas, Dharalas, Vagharies and Harijans etc. Even Mohamedans and Christians from these villages are not much interested in the higher education to some extent.

II The general influence of the higher education on the village students.

Education is supposed to modify the behaviour pattern, to widen the interest, and to broaden the vision of the educands. Naturally, when the youths from the villages around Vallabh Vidyanagar enter the pavilion of higher education, and at least, study for four years, the village education might have changed their out-look, their field of knowledge, and might have prepared them

for bearing the various responsibilities of life,. They might appear to be quite different from other fellows and their forefathers, all of whom had not the opportunities to study in the Colleges. Such change generally appears in College students, if they widen their information by reading news-papers, books, other than their prescribed text-books and magazines critically. Also wide reading might change their colloquial language and reflects in their conversation the cultured language of the books, including the English language also.

Various activities of Colleges, such as debating competitions, to write articles in the College magazines, to take part in the sports and the games etc, might provide a large field for releasing their energies in proper direction.

The change of work of the students, that is from agriculture field to the Colleges, might have changed the rough characteristics of the students-coming from the families of farmers and might have made them sensitive to fine arts.

As most of the students from the round about villages are the sons and daughters of farmers, they might not get time to join the N.C.C. and N.C.C.R, and

hence might not have participated in N.C.C. and N.C.C.R. in large number. Also, the college education might have affected their attitude towards physical activities.

The villages around Vallabh Vidyanagar were very active during the independence movement. Most of the villagers had digested the teachings of Gandhiji and Sardar Vallabhbhai Patel. When sons or daughters of these villagers study in the colleges, they might have understood the principles of Gandhiji and Sardar Vallabhbhai Patel. These enlightened students might now wish to raise the standard of Gujarat.

Education imparted in Vallabh Vidyanagar does not differ from the education imparted in other universities, hence it might have changed the village behaviour into city behaviour.

Keeping these points in view, the following questions were put to the students, their parents and other adults.

(a) (1) Do students read news-papers? (The question was asked to students, parents, and other adults.)

(2) Are students interested in reading books, magazines, other than their own text books? (The question was asked to students, parents, and other adults.)

(3) Is their spoken language Charotari-Gujarati?(The question was asked to students, their parents and adults.)

(4) Do students take part in the debating competitions, write articles, etc. in their college-magazines? Do they take part in games and sports? (The question was asked to students)

(5) Are students interested in fine Arts? (The question was asked to adults and students)

(b) (1) Do most of the college students of villages around Vallabh Vidyanagar join N.C.C. or N.C.C.R? (The question was asked to the students.)

(2) Do you think that joining the N.C.C. or N.C.C.R. has helped you? (The question was asked to the students.)

(3) Do students like physical work or mental work? (The question was asked to students, parents.)

(4) Do you think that capacity of the students to do the physical work is less than that of their fore-fathers?(The question was asked to parents and adults.)

(5) Do the students understand the philosphy of Gandhiji or Sardar Vallabhbhai Patel? (The question was asked to the students, parents, and adults.)

(6) Do students wish to raise the standard of Gujarat as compared with that of other provinces? (The question was asked to the students, parents, and adults.)

(7) How do the students behave with the students of other provinces and districts of Gujarat studying in Vallabh Vidyanagar? (The question was asked to the students, parents and adults.)

(8) Has the influence of village life lessened on the part of the students? Do students come out of the village influences? Have they become more city like or do they have the characteristics of Villages? (The question was asked to the parents and adults.)

(9) What is the attitude of students towards business - farming or service? Are they enterprising towards business? (The question was asked to the adults.)

IIa. (1) Do students read News-Papers?

Twenty-five out of thirty interviewees said that students are reading news-papers. Adults said that students are reading news-papers but not with proper insight. Some of them said that they are reading for killing time only, but the purchase of news-paper is increased during the last fifteen years.

Some of the parents said that they are much influenced by the political thoughts of the organizers of Vallabh Vidyanagar.

They discuss the daily events with their parents. Students said that they are much interested in the politics of India specially of Gujarat. Most of the students have developed the habit of criticising the government. Some of the students said that they are interested in current affairs to remain well informed with the affairs of the world but are more interested in the current affairs of India. Most of them are only interested in Sports, literary sections and science sections. Some of the girl students said that they are interested in articals written specially for women. They experiment with the house hold hint or preparation of dishes given in the news paper. Most of the students read Gujarati News Paper and very few are interested in reading the articles on religion.

The same question was put to the people of the villages around which there are no institutions like Vallabh Vidyanagar.

Twenty out of forty interviewees said that people are reading news papers. The scale of reading news-papers has imcreased during the last ten years. They are not reading English news papers. Most of the people are interested, in events dealing with accidents murders or kidnapping. They cannot discuss the world events or current problems of India, since they do not read about it and do not discuss with each other. Very few are interested in the sports section or the literary section of the news papers. There were some interviewees who said that they are interested in religious section ! Most of the girls and women said that they do not read news-papers.

(2) Are students interested in reading books, magazines other then their own text books?

Nineteen out of twenty-five interviewees said that they are interested in extra reading. Parents and adults said that

students are interested in extra reading, but most of them read novels, short stories or magazines. In short, they read whatever do not strain their mind. Very few students are interested in the reading of magazines like 'Kumar', 'Sanskruti' or 'Reader's Digest', providing mental gymnastics to them. They read as a lesiure time activity only. Many are interested in film magazines and take great delight in reading and devouring discussions pertaining to the same and hold lively discussions. Students also said that most of them read novels, short stories and the like. One of the student interviewees said that he is interested in a book of Vinoba-Bhave and he has decided to put his principles of Sarvodaya into action. One of the girl students said that she was much interested in a book called "Chtralekha". As "Chitralekha" unveils the curtain of Untruth and blind-beliefs and finds out the way towards truth, similarly she wants to throw away old ideas of the elders and wants to lead

them towards light. Another girl said that she is more interested in philosophy and will read more and more books on philosophy.

Many girls read 'Famina', 'Dharmyug' and the like.

The above question was put to the people of other villages around which there are no institutions like Vallabh Vidyanagar. Most of the interviewees said that people are interested in reading books, but the books are of lower standard. Nobody reads magazines like 'Sanskruti' or 'Reader's Digest'. Not a single girl reads 'Famina'. Teen-age boys and girls and some adults read 'Chitralok' but not Film fare or 'Film India' because the latter ones are in English. The village youth are also interested in film magazines.

(3) Is their spoken language Charotari Gujarati?

Ten out of twenty-seven interviewees said that the language in which they speak is of Charotari accents. Adults and parents said that the spoken language is not improved, still one can make out

whether a particular boy or girl is from Charotar Area or otherwise. The language which is spoken is not a polished language but colloquial. Some of the adults said that they do not like that their children should loose the characteristics of Charotar.. They are using some English words while speaking and the English words are coming in speaking naturally. Word "Authomatic" would come automatically to them. Some of the students said that their spoken language is definitely improved and they do not speak like Dharalas or Baraiyas. But some words which are peculiar to Charotar come naturally to them, although they have great opportunities to hear good Gujarati spoken by their professors and teachers and therefore spoken language is not very rough.

The same question was put to the people of villages around which there is no institutions like Vidyanagar.

Forty out of forty interviewees said that their language is full of Charotari

accents, because they have little contact with the people from other districts and their cultural heritage is deep rooted in the soils of Charotar. The language is very rough, and abusing words are coming naturally them. They said that they have little opportunity to improve the language as they have no contacts with other people other than of their own villages.

(4) Do students take part in the debating competitions, write articles etc. in their college magazines?
Do they take part in games and sports?
Twenty-five out of twenty-five interviewees who were students said that they do not take part in debating competitions. Nor do they give their contributions in the college magazines. They do not take part in games and sports.

(5) Are students interested in fine arts?
Twelve adults out of thirty interviewees said that they are interested in fine arts, some are interested in acting but very

few are interested in music.

Their liking for acting is only the result of entertainment programmes given in Vallabh Vidyanagar. They do choose high type of drama when they perform dramas in their villages. Variety entertainment programme is none village viz., Bakrol, has because an annual feature of the village. Two students have taken to drawing as a special subject and they are going to attend Faculty of Fine Arts at Baroda from their village daily. Their going to Baroda to study fine arts is due to the impact of Vallabh Vidyanagar. Most of the students said that they are interested in fine-arts, but they got the interest while they were in school. Vallabh Vidyanagar has directly nothing to do with the Fine Arts. Colleges of Vallabh Vidyanagar have no direct

influence on the fine arts but the students are influenced indirectly in and by Vallabh Vidyanagar.

The same question was put before the people from other villages around which there are no institution like Vallabh Vidyanagar.

Thierty-two out of forty interviewees said that they are not interested in fine-arts. They said that most of the people are poor and have no happiness in their life to indulge in such activities.

The type of needle-work which is found in the villages of Saurashtra is not found in their villages, there are no folk lores-folk songs; folk dancings and paintings.

Ten out of forty interviewees said that the boys studying in high schools, like drawings and paintings,

their work was appreciated in the exhibition organised by the different schools. But as soon as they leave the school, their activities dull down drearily and fades away with time.

IIb. (1) Do most of the college students of villages around Vallabh Vidyanagar join N.C.C. or N.C.C.R.?

Thirteen out of twenty-two interviewees said that students have joined the N.C.C. or N.C.C.R. They said that students join N.C.C. or N.C.C.R. because

(1) It is compulsory.

(2) Because students think that by joining N.C.C., the percentage of marks will be increased.

(3) They also like to build up good physique.

(2) Do you think that joining the N.C.C. or N.C.C.R. has helped you?

Eight out of twenty student interviewees said that:

(1) It has made them early risers.

(2) It has made them more disciplined.

(3) It has made them acquainted with the students of other universities when they go to annual camp.

But majority said that N.C.C. has not helped them.

(1) It consumes more time so it affects their studies.

(2) Their vans are most irregular which irritates them.

(3) It does not make them more disciplined. Those who are already disciplined before-hand remain disciplined further and those who are not disciplined before-hand do not obtain any better discipline, as soon as they come out of the N.C.C. Parade.

(3) Do students like physical work or mental work?

Twenty out of thirty interviewees said that they do not like physical work. Most of the adults said that the students do not like the physical work, nor the mental work, they are attending college in order to avoid physical work. They do not like mental work, as most of them are not studying seriously. Only 5% of the students of the village like physical work as well as mental work. Most of the parents also said that the students do not like physical work. They have become more easy going and perhaps idle too. Because their standard of health is falling. They do not go to Vallabh Vidyanagar on foot but prefer to come by bus. Thus the habit of walking is not cherished by most of them.

Few of the students said that they like physical work and to one of the interviewees, it has been a sort of hobby,. These interviewees said that physical work and mental work are both necessary for

the development. Majority of the students said that they do not like physical work and they do not like to join the social camp organised by the N.C.C. Also they become irritated if they have to come walking to Vallabh Vidyanagar.

The same question was put to the people of villages around which there is no place like Vallabh Vidyanagar. Thirty-five out of forty said that youths do not like physical work. They like some mental work and to work in the officies. They do not like to work in the fields. Only five of them said that there are youths who like physical work because they are wise and know the importance and necessity of physical work.

(4) Do you think that the capacity of the students to do the physical work is less than that of their forefathers? Twenty two out of thirty interviewees said that the capacity to do the physical work is not lowered down on account of the higher education. Most of the

adults and parents said that they can work as much as their fore-fathers but they do not like to work.

Ten out of thirty said that they have no capacity for the physical work. They get tired soon after the mental work, since they do not get sufficient good nutritive food.

The same question was out to the people of villages around which there are no institutions like Vidyanagar.

Thirty-five out of thirty-five said that the youths have the capacity to do the physical work but it has lowered down to some extent because of not eating nutritive food.

Some of them said that the youth of the villages do not like physical work, they have become easy going and wish to fly away to the cities after the period of study is over.

(5) Do the students understand the philosophy of Gandhiji or Vallabhbhai Patel?

Twenty-eight out of thirty interviewees said that they do not understand the

philosophy of Gandhiji or Vallabhbhai Patel. Some of the adults said that their names are used in obtaining selfish motives. Students have nothing to do with Gandhiji or Vallabhbhai Patel. Some of the parents said that students take pride that Sardar Patel, belong to them and Gandhiji was Gujarati. But their respect for them do not beyond that. Very few are wearing Khadi and nobody spins. Instead of that they like Nylone and other finaries from Africa. Students said that they have respect for Gandhiji and Vallabhbhai Patel but they have not read their books, nor books written by other writers on their philosophies. They show just a sort of lip respect and make a show of trying to understand the philosophies of Mahatma Gandhi and Sardar Patel.

The same question was put before the people of villages around which there are no institutions like Vallabh Vidyanagar.

Thirty out of forty interviewees said that Gandhiji and Sardar Patel's names are not remembered during the course of the year. They are remembered only at the Jayanties which are celebrated in the school. They remember him by building huts on 'Rantia Barash' or cleaning their villages. In these activities, only school children participate. Only one of the intefviewees said that he had read the autobiography of Gandhiji.

(6) Do students wish to raise the standard of Gujarat as compared with that of other provinces? Twelve out of thirty said that they wish to raise the value of Gujarat as compared with other provinces. They said students played the leading role in the Maha Gujarat Movement. They said that policy of the Gujarat Government is of not introducing English from the fifth standard in schools will make Gujarat remain backward than the other provinces. Eighteen out of the thirty interviewees said that they wish to raise the value of Gujarat compared with that of other states, but they have not thought anything about it.

The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar. Thirty-two out of forty said that they wish that Gujarat should occupy the first rank in comparison with other provinces. But they said that it is not thought by them how it can take place.

(7) How do the students behave with the students of other provinces and districts of Gujarat studying in Vallabh Vidyanagar? Twenty-three out of thirty interviewees said that the students behave well and keep friendship with the students of other provinces. Some of them said that the staff of N.C.C. belonging to other provinces and staying in their villages is more helped by the students than the natives of the same villages. Few said that there are few students studying at Vallabh Vidyanagar from other provinces and very few of our students have contact with them as to a greater extent they seem reserved people. But the students

have friendships with the students coming from other districts of Gujarat. They often invite them to their homes. The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar. The youth behave in a cordial way with the people from other parts of Gujarat staying in their villages.

(8) Has the influence of village life lessened on the part of the students? Do students come out of the village influences? Have they become more city like or do they have the characteristics of villages?

Twenty out of thirty interviewees who were parents and adults said that the students look like city boy or girl as far as their dresses are concerned. They are not behind the higher middle class society of the city. But in nature and in behaviour they are like village people. Most of them said that they are very hospitable with their neighbours, the help in every respect the

new comers in the village. They are open minded and are more extrovert. If they do not agree in some matter with other fellows, they are frank to tell them what they think right. Some of them said that they are considered rough in their behaviour. It is because they never bare the injustice done to them. Their nature is not submissive.

(9) What is the attitude of studants towards business, farming or service? Are they enterprising towards business?

Twelve out of twenty adult interviewees said that the most of students are desireous of joining services, they like business but they have no capital and they do not like farming because they are not landlords. Those, who have some land have not taken advantage of the Agriculture College. Only one student who is B.Sc. is doing farm work. They like to go to

Africa and settle there, but now they think that it is not possible. It seems that they are not enterprising as their elders used to be. The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar.

Twenty-two out of forty interviewees said that the youth have fascination for services in the city. But they are not enterprising. Others who are in business said that business in villages is too slow in comparison with the business in cities and few of them said that they wish to compete with the businessmen in the cities. Most of the others said that they do not wish to go to cities and compete with them, they may not be able to profit as the merchants of the cities but they are satisfied with what they profit in village.

Summary:-

It is found from the above investigation that the students of the three villages, studying in the educational institutions of Vallabh Vidyanagar are reading news-papers critically. They are interested in current affairs, sport section, and science section. The college education has widened the field of their interests. They are mostly interested in reading novels, short stories, and magazines of good standard, it seems that college education has enabled them to select good novels, they read what do not strain their mind, but this has not fully improved. The girl students are interested in women's articles

and they experiment in the house-hold hints or preparation of dishes given in the news-paper. Their colloquial language, which is Charotari Gujarati, but it is on the way of improving. Some of them do not wish to loose the characteristics of Charotari Gujarati language. They are now taking some interest in the fine arts and short plays, as they have started Kala-Mandals and the like in their villages. They do not however take part in debates, and in other literary activities of the colleges. They have bettered themselves than the boys and girls of those villages, around which there is no such place as Vallabh Vidyanagar. Though the change found in them, is not very rapid.

Various activities going in Vallabh Vidyanagar have attracted some of the students,all of them have taken part in those activities like N.C.C. and N.C.C.R. which have now become compulsory. However these activities have helped them only to some extent, and not as fully as desirable. Their attitude towards physical work has changed, they have become more easy-going. It is not because their physique or health is weakened by

women folk only. With the increase of higher education amongst the girls and boys, the equal distribution of work between college attending boys and girls might have taken place. Those students, whose parents have farms and buffaloes, might not be spending time in such kind of works pertaining to these, because parents become conscious towards higher education of their sons and daughters. Therefore, the families might be bearing the loss of help of their sons and daughters, who were great assets beforehand in their field of work. At the same time, perhaps, each and every parent, might not have become, so very conscious of the higher education, and so, the students might not have been getting enough time for their studies.

It is quite likely that the higher education might have made the students helpful to their younger brothers and sisters in their studies.

At the same time, the attitude of the elders, might have changed from their autocratic ways to the way of giving more freedom to their sons and daughters studying in the colleges. Higher education might have modified the behaviours of the educands. The complete change in the field of work of the students, that is

from the farms, to their education might have made them more free, and might have made them to make better use of their leisure hours.

The educated youth of the villages, might be able to see the deterioration in their village society, and might have tried to solve them, also, such problems, including the headache problem of the dowries and also the troubles in the joint family systems.

It is also possible, that the admission of the students to the higher education institutions in Vallabh Vidyanagar might have raised their own status, as well as the status of the families in the villages.

In order to find out the above possibilities, the following questions were asked to the interviewees.

(1) Do you find any change in the ways of living of students taking higher education? (The question was asked to college students, their parents and other adult members in the society.)

(2) How much time is spent in the house-hold work by the students? (This question was asked to students and adult members in the society.)

(3) Do students give less time to the house hold work because of College studies? (This question was asked to girl students.)

(4) How much time is spent in studies? (It was asked to students, parents and adults members in the society.)

(5) Do the boys, who have farms and fields and buffaloes in their homes do some work on all these?
(This question was put to students, parents and adult members in the society.)

(6) Do the families agree to bear the loss of help by the students on account of their studies?
(The question was asked to adult members of the society.)

(7) Do you get full facilities for study?
(It was asked to students.)

(8) Do the College students help their own younger brothers and sisters in their studies? (The question was asked to students, parents and the adult members of the society.)

(9) Is the behaviour of the elders in the families autocratic or democratic?
(This question was asked to students.)

(10) Are the boys and girls taking higher education polite or impolite in their behaviour in the homes?
(This question was asked to parents and adult members of the society.)

(11) How do the boys and girls taking higher education spend their leisure time?
(This question was put to the students, parents and adult members of the society.)

(12) Do you think that new social ideas have entered in village life?
(This question was asked to students, parents and the adults of the society.)

(13) Do you think that there is any deterioration in the society? Has any student tried to remove it?
(The question was put to students and adult members of the society.)

(14) Has education solved the problem of dowry?
(This question was put to the students, parents and adult members in the society.)

(15) Have the institutions at Vallabh Vidyanagar solved the problem of marriage?
(It was put to the parents and adult members of the society).

(16) Are there any efforts made by the students taking higher education to improve the conduct, and the standard of learning of the school going children?
(This question was asked to students, parents and the adult members of the society.)

(17) Has the joint family system broken down in your village?

(This question was asked to the students and the adult members in the society.)

(18) Are there any social organizations in your villages? What part do students play in them?
(This question was asked to the students and the adult member of the society.)

(19) Is there any influence of University teachers staying in your village?
(This question was asked to adult members in the society.)

(20) Do you think that because of the higher education the status of the family and also the status of the students taking higher education have both increased?
(This question was asked to the students, and adult members in the society.)

(1) Do you find any change in the ways of living of students taking higher education?

Thirty out of forty interviewees said that there is a profound change in their ways of living. Most of the adults said that the students, especially the boys are going to bed during late hours of night and are getting up late in the morning.

The adult interviewees said that they have given up the way of cleaning their teeth by old traditional way, and have started to clean their teeth with brush and paste. They like breakfast of bread-butter and eggs, instead of bhakhari and such simple snacks.

They do not like to help in the household works. Before fifteen years, the sons of the house used to do any type of work which was shown to them. To-day if they are asked to go to the field, they say that they cannot bare the heat, but if at the same time, if they feel going out to visit their friend at Vallabh Vidyanagar, they will not feel the heat of the mid-day. The sixty year old fathers would go to the flour mill, with a bag of wheat and his son will not be ashamed of playing cricket or hearing the radio instead. The girls cannot escape the house-hold work, but one can see the great changes in the ways in which they do the work. They have become more quick and clean in their work.

Some parents said that there is no remarkable change in the ways of living of their sons and daughers taking higher educatiom.

Some of them said that they are getting up early in the morning, they are helping their parents in the fields and are ready to lend a helping hand in any type of work shown to them. Their sons and daughters are not influenced by the Colleges in their ways of living, because of their home atmosphere and of good guidance given to them by their parents. They were behaving nicely ever since they were in the schools.

Most of the students interviewees also agreed that there has been a change in their ways of living. Some of them have been helping in the fields or house-hold work, because of sheer necessacity, and as soon as they are relieved of this work they do become very happy.

Most of them do not get up early in the morning except during the days of examination. They like tooth brush and prefer to use bread-butter and eggs. They like to have sofa sets and radios in their houses, whenever they reach a position in which they can afford to buy these laxuries. Often they take their meals on

tables and chairs. They do not like the usual stereotyped cooked food in the house, they like puri and bhakhri & chapati of wheat instead of loaf prepared from bajara. They like to take bath in the bath room and like to have a separate towel and soap.

Adults, parents and students unanimously agree that there is a great increase in the expenditure so far as their way of living is concerned. Expenditure has increased in the getting the clothes washed in laundry, on tinopal, soaps, ironing, tailoring, on shoes etc.

Girls prefer frocks, skirt,blouses, Punjabi-dresses and most modern saries. Their dresses are much more showy and at the same time expensive. Girl students spend more on clothes and toiletery, on inmitation jewellery. In the same way, their ways of living, their expenditure have influenced other members of the family. Their brothers and sisters who are not attending colleges are also following the path of their college

going brothers and sisters. The students appear more polished and there roughness is disappearing slowly.

The same question was put before the interviewees of villages around which there are no educational institutions like Vallabh Vidyanagar.

Most of the people are working in the fields, along with their fathers, they have to look after the buffaloes. They go to bed early and rise early, and clean their teeth in a traditional way, they do not take bread-butter and eggs, nor they eat on tables and chairs. If they are sons of merchants, they help their fathers in looking after the shops. If they have not to work in the fields or have no shops, they join the petty services like primary school teachers, clerks in Revenue Departments etc. At that time, they make little changes in the living according to the demands of the atmosphere.

Five out of forty interviewees said that there is change in the ways of living of school going boys, especially the students

of higher classes. They do not like to work in the fields, but they have to. They like to have wrist-watches, but they do not care to have sofa-sets or separate bath-rooms or separate towels. They eat loaves prepared from bajara and khichari, and they do not demand puries or bhakries. Their ways of living is not what was fifteen years before. They visit cinema and hotels whenever they go to the nearest town. They also find change in the way of dressing. Nobody is wearing dhoties or caps. Mostly they are wearing pyjamas, shirts or bush coats; few of them wear pants. The dresses of the grown up girls are not at all changed, only young girls studying in primary schools, wear frocks. There is little expenditure on clothes, toiletery, on imitation jewelry, on tailoring, on washing, on tinopal, on ironing etc. The youth of these villages do not appear polished and they are rough in their behaviour.

(2) How much time is spent in the house-hold work by the student?

Ten lady students out of forty interviewees said that most of their time after

College hours is spent in the house-hold work, and they are doing not with interest, but they are doing it because they have to do it.

Ten boy students out of forty interviewees said that most of the boy students are not doing the general work in their homes. They said that there is nothing for them to do in the house because everything is done by the woman-folk of the home. Sometimes there are clashes in the family, because girls are also studying in the College, and as there is similarity in their study, girls are demanding the part of the house hold work to be done by the boys. Sometimes College going girls are entrusting work on their younger or elder sisters who are not attending the Colleges. The girl students never remain absent from the College on account of the home work.

Ten adults out of forty interviewees said that, most of the boys or girls do not like to do any physical work. To avoid quarrels in the house and maintain peace,

and also to give more time to the girl-students, parents are keeping house maids. The husking, grinding of the grains and such laboreous work is not done by the girls.

The same question was put to the people of villages around which there are no Colleges like those of Vallabh Vidyanagar.

Forty out of forty interviewees said that girls are doing the house-hold work. School going girls even remain absent from the school whenever there is more special work in the house. Priority is given to the house hold work and not to the study. Even husking, gridding of the grain is done by the girls. In their houses quarrels are not taking place between brothers and sisters, because it is taken for granted that girls have to work in the house, and boys do not share in the house hold work. Also, they do not keep house maids.

(3) Do students give less time to the house-hold work because of College studies?

Twenty girl students out of twenty-five

interviewees said that they are giving less time to house-hold work because of the College studies. Most of them do not cook in the morning, but they sweep the rooms and wash the clothes and in the evening they cook for the family. House-maids only clean the vessels. Other extra works are not done by them, because of the time they require for the studies. If there are buffaloes in the house, milking and cleaning work is done by the mother or any elderly lady or maid.

(4) How much time is spent in studies?

Five out of twenty-five girls said that most of the work is done by them, and whatever little time they get, they spent in house-hold work.

Generally they read at night, and they feel that they do not get sufficient time to read, and hence they are envious of girls staying in the hostels.

(5) Do the boys, who have farms and fields and buffaloes in their homes do some work on all these?

Only ten out of twenty-five interviewees said that they are doing some work on the farms and fields.

Ten parents and adults out of twenty-five interviewees said that there are some students who do the work of farm and fields and they are not ashamed of doing any type of work. They can drive the cart, they can bring the bundle of grass from the field, they take the buffaloes to drink water in the pond.

Boys said that they have to help their fathers in the farm, but most of them do not like it, and they do not do it willingly.

Fifteen out of twenty-five students interviewees said that the boys do not do it such type of work, and it is to be entrusted to the servant or younger brothers in the family, who are not going to the College. Quarrels sometime take place between brothers for the division of works. Now, many families sell the buffaloes, because it is difficult to look after them.

The same question was put to the people

of villages around which there are no educational institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that all the boys are doing such work unwillingly. They do not keep servants, nor there is any quarrel amongst brothers for the division of work. Elder and the younger member do the work equally. Each family has buffaloes in their home.

(6) Do the families agree to bear the loss of help of the students on account of their studies?

Twenty-five out of twenty-five parents and elders interviewees have agreed to accept the loss of help of the students on account of their studies. They said that as the doors of higher edueation are opened, and if their sons and daughters have capacities of taking this education, they are prepared to make them free from the responsibilities of household work, till they arrive at the post-graduate education.

The same question was asked to the people of villages around which there are no

educational institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that they cannot bare the loss of help from the boys, because their help is needed in the field work.

(7) Do you get full facilities for study?

Ten out of twenty-five students interviewees said that they have no independent rooms for their studies. If there is one table in the house the elder brother gets the preference, but if the elder sister is studying in the College, the younger brother is given the preference. They share the books with their friends because the budget is not sufficient.

Fifteen out of these twenty-five students interviewees said that they are given full facilities for study and there is no hindrance to carry on their studies.

(8) Do the College students help their own younger brothers and sisters in their school studies?

Five out of twenty-five students said that they teach their younger brothers and sisters.

Fifteen students and adults out of twenty-five interviewees said that they have no time to teach their brothers and sisters, and if the youngsters ask their difficulties in their study, then and then they would solve their difficulties, otherwise they do not take interest in the study of the youngsters. Even private tutions are given to them in some families.

(9) Is the behaviour of the elders in the families autocratic or democratic?

Twenty students out of thirty interviewees said that the elders in the family are not autocratic but democratic and they are given full freedom. They are consulted at the time of settling their marriage. Now there is no restrictions on the girls, they go out for entertainment, visit cinema or hotels, and not looked with an eye of suspicion. The age of marriage has increased and most of

them wish to marry after completing their studies.

Ten students out of thirty interviewees said that the elders are not democratic but autocratic and it is impossible to find democratic father in the Patidar family.

The above question was put before the people of villages around which there are no educational institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that the fathers are autocratic as their sons are generally following the same vocation of the father, and so they have to follow the direction of the father. Boys and girls are not consulted at the time of settling their marriage, the age of marriage is not increased. Still there are restrictions on girls. They do not go to hotels or visit cinemas all alone, and they are not allowed to speak with boys and looked with the eye of suspicion.

(10) Are the boys and girls taking higher education polite or impolite in their behaviour in the homes?

Fifteen adults out of twenty-five interviewees said that students behave politely in the home. The parents strongly believe that it is the atmosphere of the house responsible for making the boys and girls impolite and not education. Their children were polite even when they were in high schools. The characteristic hardness is not apperent, it is hidden behind the polite behaviour, as it is said by the students, that they never remain polite if they are insulted or if any injustice is done to them.

The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar.

Twenty out of forty interviewees said that the youth of the villages are polite. Some said that they are not sure about it. Because some time their behaviour is polite w while sometime they behave impolitely. They remarked that politeness or impoliteness depends on the individuality. If the boy or girl is of good nature, he or she behaves -

politely and otherwise, he or she become impolite towards others. Their language is rough and they do not speak in polite language.

(11) How do the boys and girls taking higher education spend their leisure time?

Adults, parents and students said, that, students either read novels or listen the radio or sometimes they play any seasonal games. But some of them sit on the village square and criticise the government or the people of villages or talk mostly of their villages.

Five out of twenty-five students interviewees said that they have no leisure time and whenever they get time they do home work or read.

The same question was put to the people of village around which there are no institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that, most of them sit on a village square and criticise the people, observe the passengers of the bus. Very few read novels

or do nothing. They have no special activity, but have plenty of work in their fields.

Do you think that new social ideas have entered in the village life?

Twenty-five out of thirty interviewees said that new ideas have entered the stream of village life.

Most of them believe that opportunity of higher education should be made available to both girls and boys. The girls should also take higher education, so that they become more cultured, can earn their lively hood, and can get better husband.

The standard of living of boys and girls has increased, and so they are thinking seriously about it. They do not object to the free mixing of boys and girls and they do not see with the eye of suspicion. They think that family relationship will be better maintained through not joint family system.

All the people like to have their villages clean like Vallabh Vidyanagar, to have asphalt roads, good water works, and houses like those in Vallabh Vidyanagar having gardens.

They wish that there should be very good primary and secondary schools. All of them are not satisfied with present primary secondary schools and even bal-mandirs.

They like to have good gymnasiums, play-grounds clubs in their villages.

They have understood the value of vegetables and milk in their diet. The expenditure on vegetables has increased by fifty percent from what was before fifteen years. Those who are taking education and also have buffaloes in their homes do keep some milk for their personal use and sell the surplus milk to the dairy.

The new social ideas have also entered into the life of people of lower strata, like Baraiyas, Dharalas, Harijans, Shoe-makers Potters etc. Their standard of living has increased. They wear clean clothes, and imitate the College going boys and girls.

Their houses are clean and neat. Their children are taking education in schools.

They are aware of importance of taking technical education in schools.

The student interviewees also said, that new ideas have entered in the village life. Many girls go out for walk in the evening, and most of them know cycling. They openly eat in hotels. They take part in the variety entertainment programme of the College. The girls and boys can talk freely, but they do not become friends. Most of the girls & boys wish to marry after completing the education and after earning some money. Students like inter-caste and marriage outside the circle of villages.

The same question was put before the people of villages around which there are no institutions like Vallabh Vidyanagar.

Thirty out of forty interviewees said that they believe that girls do not need higher education. The girls do not go out for walk, visit hotels, and visit cinema all alone. They neither do their shopping. Girls and boys do not mix with each other, and if any girl is caught talking with a particular boy, she becomes the attack of the talk of the town. Not a single girls knows cycling. There is no change in the dresses

of girls because they are conservative in their attitude.

Most of them marry between the age of seventeen and twenty-two and they have little choice in the selection of the bride.

There are electricity and water-works in the villages, but there are number of houses in which there is no electricity or water tap in the houses. Many said that they do not need electricity in the house, they are satisfied with the school in the village and their homes. But it may be pointed out they have no proper value of milk and vegetables.

Most of them keep buffaloes, and sell away all the milk to the dairy. There is much scarcity of vegetables in the villages.

(13) Do you think that there is any deterioration in the society? Has any student tried to remove it?

Twenty out of thirty-two interviewees of whom there were students and adults, said that there is deterioration in the society. They think that the morality of boys and girls are decreasing day by day. Films and

film literature have played a major role in the lowering down their morality.

There are distillaries in the fields and business of selling alcohol privately is going on, on a large scale.

The system of dowry is still the greatest evil of the society. Another evil is of distributing vessels amongst their caste-fellows after a death in a family. Nothing is done to remove such deterioration by the students or the elders. There is Mahila Mandal and other organizations in the villages. Students do not take any interest in the activities. Students have never tried to take any interest in the activities.

Students have done nothing to remove illiteracy from their village.

They do not look after the library organizations in the activities. They do not do anything for prohibition in the villages. One of the adult said that the villages are the permanent poetry of uncleanliness.

The above question was put before the

people of villages around which there are no institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that these villages are deteriorating day by day. There are secret distillaries in the fields, the youth do not take in organizing library of their village. The villages are unclean, and the youth do not do anything. The youth is taking great interest in cinema.

(14) Has education solved the problem of dowry?

Twenty-five out of thirty interviewees said that the system of dowry is deep rooted in the society.

Most of the adults said that there is false prestige of the family and competition amongst the family, which hinders the removal of dowry system. Most of the parents educate the girls thinking that education will solve the problem, but instead education has made it more complex. Majority of the girls who are graduates are spinsters. Who have won

the race is because their parents have increased the amount of dowry. Educated girls are demanding costly clothes and ornaments of pearls to be given by their parents on their marriage. Even in love marriage which took place recently, the boy demanded the large dowry and girls' father had to respect the demands. Neither the girl nor the boy opposed it.

Parents of College going girls said that system of the dowry is their headache. Education has not lessened the problem, but made it more complex. Less amount of dowry is demanded from the father of a graduate girl, if the boy is under-graduate or a matriculate. But graduate girl opposes such a match.

A graduate girl does not like to marry a matriculate or under-graduate boy. Hence quarrels take place when such a proposal is made by the parent. Some parents of boys said that whenever they get good offer of dowry, they get their sons married, even if they are taking college education.

They get good dowry from the parents

of girls who are out of their village circle. Thus girls from villages, which are out of circles come in the villages as brides with big dowry, but generally girls of these villages do not get married in the smaller villages even with the less amount of dowry. Majority of the parents take pride in their own circle and to go away from the circle is considered as lowering their status in society.

The boys who are taking higher education are against the system of dowry, but they receive the dowry in their marriage, because,

(1) They have to pay dowry on their sisters' marriages.

(2) They cannot oppose the will of their parents.

(3) Some of them wish to study abroad, and they take the advantage of this system of the society.

(4) They demand radio, ornaments from the father of the girl, with whom they are to marry.

(5) They do not accept the dowry, if they have no sisters and if their parents do not demand it.

Girls are naturally against the system of dowry. Most of them have taken to service and often have gone out of the village. They never demand the dowry to be given and force the parents to do the same. Many have determind not to give a single naya paisa in the dowry. In some of the cases conflicts and quarells have taken place, when the parent wish to offer high dowry.

The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that they have to pay the dowry in their daughters' marriages, but the amount does not rise above one thousand, but if the boy is from higher family or has taken college degree, demands more amount. The system of dowry is not the burning question in their villages.

(15) Have the institutions of Vallabh Vidyanagar solved the problem of marriage?

The boys and girls of the same village, though they take co-education do not get

married because they think that sons and daughters of the same village are brothers and sisters. They cannot marry in the same village.

Many boys from all over villages of Charotar come to Vallabh Vidyanagar for their study, still the problem for the girls' father is not solved. Because most of the parents do not want to cross the limits of their own circle.

Marriage is still a family problem , and it has not become an individual problem. There had been only one case in which the boy and girl from different village circle have got married with the blessings of their parents.

Some of the adults said that, if the ceremony of marriage takes place at Aryasamaj, marriage becomes less costly then if it takes place at the house of the girl. The present trend is to perform the ceremony at the house of the girl.

Are there any efforts made by the students taking higher education to improve the conduct, and the standard of learning of the school going children?

Twenty out of twenty interviewees said that no efforts are made by the College going students to improve the conducts of the school going children of their village.

Some of the adult said that education has made them more selfish and they think of their own welfare and never think of others.

Students said that they have no time to indulge in such activities because of the great burden of study.

The same question was put before the people of villages around which there are no institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that those students who are taking College education, and when they come to their own villages, they do not make any effort to improve the standard of school going children.

(17) Has the joint family system broken down in your village?

Twenty-five out of twenty-five interviewees said that the joint family system has not broken down.

Most of the adults said that modern collegians do not like the joint family system. When they will take responsibilities of life, they will not prefer to continue the joint family system. At present, there are numbers of families which are of the joint family type. Many families however are keeping their sons and daughers of their relatives, so that they can take advantage of Vallabh Vidyanagar College. They live as family members.

Most of the adults and parents said that in the joint family nephews, nieces, cousins are staying to-gether. They are all treated equally and there is no difference between them.

Students however said that there should not be joint family system, because in a large family individual demands are not satisfied, and those who are working more have to work more, and the burden on the working member of the family increases. They, any how, respect their parents and love their relatives.

Those students who have completed

their study and are occupied in their work in other places, help their parents in their old village and they pay visits to their parents often, to maintain their relations with them.

The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar.

Forty out of forty interviewees said that joint family system has not broken down. Their sons who are working in the farm or shops stay with their parents in the ancestral houses. Those who have left the village and gone to other places to earn their livelihood visit their parents often, but the youth of the villages do not like joint family system.

(18) Are there any social organisations in your village? What part do students play in them?

Some of the adults and students of the village named Karamsad said that there is one organisation called 'Vithal Samaj' whose function is to organise Bhajan Mandali

every Saturday, and only 5% of students take part in them. Most of the students have no interest in their working, but its building was planned by the students of B.V.M.College. Whenever there is a marriage in the village, it becomes the function of the whole village. When the dinner is given by the marriage party, the students, through Vithal Seva Mandal take the responsibility in serving at the dinner. However they do not dine in the dinner. Whatever amount of money they get, is returned to the Seva Mandal. This money is spent in buying utensils and handkerchiefs. All the students wear white pants and shirts at the time of serving.

In Bakrol there is an organisation called Kala Mandir, members of the Mandal are mostly College students. But only 10% of them take an active part in the activities of the Mandal. The main features of this Mandal are:-

(1) To organise an annual function of variety entertainment programmes.

(2) To hold competitions between different villages in dramas and in music.

(3) When there is a marriage ceremony in the village, they build the 'Mandap'

and arrange it like professional workers, for this purpose they charge a low figure to the parents of the bride. The amount they receive are added to the funds of Kala Mandal.

In Mogri there was once a Pragati Mandal. However at present, it is not functioning because of the lack of leader. When it was functioning, it used to arrange cricket and Volley-ball matches between different villages.

The same question was put before the people of villages around which there are no institutions like Vallabh Vidyanagar.

Forty out of forty interviewwes said that there are no such activities are going on in their village, also there are no organizations in their village.

Is there any influence of University teachers staying in the villages?

Five out of twenty-five interviewees who were adults said that there is little influence of the professors staying in the village. Whenever there is any difficulty

in the study, it is solved by the University teachers. Most of them do not mix with the people of villages hence there is no influence of University teachers staying in the villages.

Those students who are staying near the house of the University teachers are influenced indirectly by them. They say that students' study habits, the way of living and spoken languages are improved by the influence of the University teachers. But these are rare cases.

Do you think that because of the higher education the status of the family and also the status of the students taking higher education have both increased?

Twenty out of thirty interviewees, including adults and students said that the status of the students and parents both have increased.

Hence the parents of the marriagable girls from other villages pay visits to their houses and also their value in the market of the marriage is increased. Thus the whole status of the villages are raised, because

greater number of boys and girls studying in the College, and villagers of these villages take pride in saying that large number of boys and girls are studying in Colleges.

The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar.

Thirty out of forty interviewees said that the status of the family increases if the boys from the family takes College-education. The status of their villages are not increased, because very few boys are studying in the College.

Ten interviewees said that the status of the family increases if they family has money and not education.

Summary:

From the above investigations, it is clearly seen that there is a good deal of change in the old and tradional ways of living of the students taking higher education. Most of the students are rising late in the morning. They have given up the traditional way of cleaning their teeth. They now, like to eat

bread -butter and eggs. Often they take their meals on tables and chairs. They do not like usual stereotyped cooked food, they like puries and bhakaries and not leaves prepared from bajara and khichari.

There is a great increase in the expenditure on their personal wants, like on washing, ironing and on tailoring their clothes. There is a change in the dresses of College going girls. They are now wearing frocks, punjabi-dress and modern saries. They spend more on clothes, toiletery and on imitation jewellery. They like to have sofa-sets and modern furniture in their homes.

The College going boys are not doing any house-hold duties, instead of that college going girls are doing all the house-hold duties. Thus the educational institutions in Vallabh Vidyanagar have not inspired any consciousness of the boys in giving their share in the house-hold duties. It is still believed that the girls are supposed to do the house-hold duties. Therefore, in some houses quarrels are taking place between brothers and sisters. Some people have started to keep the house-maids. The girl students give less time to studies. Now, they do not cook in the morning, nor they grind

or husk the grains, but they sweep the rooms and wash the clothes. Though, the girls are given all the opportunities for study, still the differences between the boys and girls are seen. The educational institutions in Vallabh Vidyanagar have not made the students conscious towards their responsibility of teaching their younger brothers and sisters.

The elders are becoming more democratic, and the students are consultated at the time of settling their marriages. Their age for marriage is increased and they wish to marry after completing the College education.

Now there are no restrictions placed on girls, they go out for walk, visit cinemas, hotels and do all their shoppings. They are not looked with an eye of suspicion, if they talk with the boys.

The College education has made them little soft in their behaviour, and hardness is not apperent, it is hidden behind their polite behaviour.

The higher education has brought more leisure time and it is not spent in any creative activity. They like to have good roads, modern bunglows with gardens, good primary and secondary schools, gymnasiums,

clubs in their villages. They have understood the value of vegetables and milk in their diet. If they have buffaloes, they do not sell all the milk, but keep for themselves. The standard of living of lower caste people like Dharalas, Baraiyas etc., have increased.

They are also wearing clean clothes, keep their houses clean and wish to give good education to their children. The status of girls has increased. They are more free than the girls from other villages where there are no educational institutions.

They have learnt cycling, have taken to services in their villages and even go to other places to earn their livelihood. The students do not like the customs of marriage, they like to marry outside the group of their villages and even inter-caste marriage.

The people of the villages have become aware of the deterioration in the society, like the falling standard of the morality of the youth, the compulsion of distributing vessels in the community after a death in the family, and running of the secret distillaries in the villages, but this is not due to the impact of the educational institutions of Vallabh Vidyanagar, but due to changing time in the society. Educated students

do not do anything to remove such deterioretions.

Higher education has made the problem of paying dowry more complex. The parents of the educated boys demand more and more money from the parents of the girls,, even though they may be educated. The College going boys do not like to take dowry from the parents of the girls, with whom they are going to marry, but they are helpless because of the prevailing customs in the community. Even then the educated boys, exploit the parents of the girls, with whom they are to marry by demanding money for going abroad, radio, furniture, ornaments etc. from them. They also said that, they demand dowry, because they have to pay in their sisters' marriages. The educated girls do not like this system, they are taking education, so that they can live independently. Conflicts and quarrels take place in the family when the parents wish to give dowry but their boys or girls are against the system.

Educational institutions in Vallabh Vidyanagar have not solved the problem of marriage of the students, because the parents do not give up their old customs of getting their sons and daughters married in their own village groups. There had been only one case in which

the boy and girl from different village circle got married with the blessings of their parents.

The joint family system is still prevailing in the villages, but the students like the devided family system for satisfying their individual demands, but this is also due to the modern changing time.

There are social organisations in the villages, which organise bhajans in the villages in which students do not take any part. They help the social organisers, in marriage seasons, to arrange 'Mandaps' and to serve in the dinner parties. In one of the village, there is an organisation called Kala Mandal who organise variety entertainment programme, and the influence of the variety entertainment programmes of the Colleges in Vallabh Vidyanagar is seen. They even hold competitions between different villages in dramatic plays. They also, help the parents of the marrying girls in the village in rendering all types of services.

There are some University teachers and some staff members of N.C.C. department, staying in the villages. Those students only, who stay near their houses are influenced by them. They said that their study habits and their language have improved.

The status of the College going students and their parents has increased.

IV Impact on Religion

Higher education makes the educand critical, analytical and scientific minded. Students taking higher education generally believe in those factors which satisfy their reasons, and in what they can actually see and observe, rather than have their blind beliefs.

This influence of education would have impacts on the religions beliefs and attitudes, therefore, should be investigated.

Students taking higher education, might not be believing in God. At the same time, they might not have become atheist, but there might have been changes in the beliefs about religions.

Education should make one tolearnt towards the beliefs and opinion of other people, hence the students might have become tolearnt and respectful towards the religious beliefs of their elders, students, might not be taking parts in Pujas or religious ceremonies, thinking these to be out of fashions, but might be reading religious books.

In order to find out answers to the above

hypothesis, the following questions were asked to the interviewees.

(1) Do students believe in God?
(The question was asked to students and the adult members of the society.)

(2) Are there any changes in the beliefs about religion?
(The question was asked to students.)

(3) Have they respect for the religious beliefs of the elders?
(The question was asked to students.)

(4) Do the students take part in Pujas or in religious ceremonies, whether they may be believing them or not?
(Question was asked to students, parents and the adult members of the society.)

(5) Do students read religious books?
(The question was asked to students and parents.)

Impact on Religion.

(1) Do students believe in God?

Twelve out of thirty interviewees said that they believe in God.

Some of the adults said that they see that students are going to temples, but they doubt their motives of the students for going to the temples. Some of the students and parents said that they believe in God from their very child-hood. The atmosphere of their home had made them religious.

(1) Some students are reading Gita.

(2) Some students are lighting the lamp of Ghee before the deity in the house.

(3) Few of the students are visiting temples daily.

Eighteen out of thirty interviewees (most of them were adults) said that students have nothing to do with the religion.

Most of the students said that they have no faith in God. They did not have faith in God even when they were in school. They say that they do not believe in religious fads. One of the interviewees said that to go to Dakor is a waste of money.

The following question was asked to the people around which there are no institutions

like Vallabh Vidyanagar.

Do the boys and girls between the age of seventeen and twenty-five believe in God?

Twenty-seven out of forty interviewees said that the boys and girls believe in God. The rest of the interviewees that the boys and girls do not believe in God, because the society has changed.

(2) Are there any changes in the beliefs about religions?

Ten out of thirty interviewees said that there is change in the beliefs about God. Some students believed that true religion means doing ones' duties. This, they said, have began to think while taking education in the College. They do not believe in religion, as going to temples, or performing Puja or contempleting in Ram Krishna Mandir.

(3) Have they respect for the religious beliefs of their elders?

Sixteen out of twenty studant interviewees said that they are indifferent towards the

religious beliefs of their elders. Most of them said that they never oppose their beliefs but tell them frankly about what they themselves believe. Four out of the twenty interviewees said that they usually tell the elders when they visit Dakor or Vadtal Mandir, or when they go to take bath in the river Mahi at Vasad, that to go at such places is waste of money.

The same question was put before the people of villages where there are no institutions like Vallabh Vidyanagar.

Seventeen out of thirty interviewees said that the youth have no respect for the religious beliefs of the elders. They are indifferent towards them. They do not quarrel or oppose or agree about the beliefs.

Do the students take part in Pujas or in religious ceremonies. Whether they may be believing in them or not?

Thirteen out of twenty interviewees (including parents, students and adults) said that students take part in Puja or in religious

ceremonies even though they do not believe in them while Satyanarayan's Katha is arranged in the house, they listen to it and help the family in distributing the Prasad. Whenever the religious function is held in the village, they help the organisers.

Seven students out of twenty interviewees said that they are very obstinate and do not take part in Puja.

The same question was put to the people of villages where there are no institutions like Vallabh Vidyanagar.

Twenty-two out of thirty interviewees said that the youth take part in religious ceremonies and Pujas. Most of them said that every year some group of Sadhus pay a visit to the village, and the youth of the village at that time render all types of service to them. They also said that two or three youth of the villages joined the Sadhus' group and had left the village. Eight out of the thirty said that the villages are becoming most unreligious, hence the people. In one of the three villages there is not a single temple.

(5) Do students read religious books?

Ten out of twenty-three interviewees who were students and parents said that they are reading religious books. They said that some of them are reading Gita regularly, others are not reading regularly. Some of them have read Ramayana or Mahabharat. Regular readers are lady students. One of them have read the lectures on Gita by Vinoba Bhave. Eight students out of twenty interviewees said that students do not read religious books.

Eighteen out of thirty said that they do not read any religious books, at all. Because the atmosphere of the village is not very religious, and in the schools also they are not made to read religious books when they leave schools only 5% of the youth keep themselves in contact with serious reading. Twelve out of the thirty interviewees said that they do not read religious books, because they have no time to read, but listen to the religious reading by the Pujari on Gita.

Name of the girls read religious books.

Summary:-

It is found by the above investigation that, most of the students taking higher education have lost their beliefs in God, but very few who have faith in God, said that it is due to the religious atmosphere in their homes.

There are few students who have changed their beliefs in concept of religion, namely that true religion is not simply pujas or ceremonies, but it is in doing just one's duties. While most of them have not thought of anything about religion, neither they have any respect in the religious beliefs of their elders. These students, who do not believe in religion, nor have any respect for the religious beliefs of their elders, still take part in the religious ceremonies or pujas performed in their homes.

Some students have read religious books, but they are not regular readers, but some of the girl students said that they are regular readers of religious books.

Educational institutions of Vallabh Vidyanagar have not made many and varied significant changes in the religious beliefs of the students, in spite of the education being expected to make the educands critical,

analytical and scientific in their beliefs, but even then they have lost all their religious beliefs in God.

V Impact on economic conditions of the surrounding villages:-

It might be considered, whether Vallabh Vidyanagar, having good number of educational institutions has created any economic effects on the surrounding rural communities.

The coming into existence of this new township, whose population increases year by year, and which has a colour of educational and industrial area, might be creating good opportunities for the merchants; and for the employment of rural people.

These village merchants might have been profited as their customers and their business might have increased. They might have increased the prices of the commodities, thinking that the people of Vallabh Vidyanagar would be coming only to them for buying their goods, as these villages are nearer to Vallabh Vidyanagar than Anand.

The village merchants, who might be getting more customers might be competing with each other.

Their customers might be more from students population, hence their selling of stationary and cosmetics might have increased.

At the same time, to satisfy the wants of the students and to fulfill the demand of the growing new township, new businesses might have come into existence, and the monetary conditions might have improved.

In Vallabh Vidyanagar, there might not be sufficient balance between the increase of population and availability of living accommodation, and therefore, some of the students and university teachers might have been gone to stay in the villages and there by the village land-lords might have exploited them for increase of rent.

Following questions were asked to find out the impact of Vallabh Vidyanagar on economic conditions of the villages.

(1) Do you think that the number of your customers has increased, and also the selling of your goods because of Vallabh Vidyanagar?

(The question was asked to merchants.)
Do you think that the rise in the prices of commodities is due to Vallabh Vidyanagar coming into existence?
(The question was asked to adult members in society.)

Do you think that competition in business has increased because of Vallabh Vidyanagar?
(The question was asked to merchants.)

Is the business of cosmetics and stationary flourishing more than the business in these fifteen years back?
(The question was asked to business man.)

Which business of your village is helped more by Vallabh Vidyanagar coming into existence?
(The question was asked to merchants.)

Has the rent of the houses increased?
(The question was asked to house-holders.)

Have the possibilities for the villagers of getting employment increased?
(The question was asked to the adult members of the society.)

Do you think that the number of your customers has increased and also the selling of your goods because of Vallabh Vidyanagar?

The above question was put to thirteen different merchants of the three villages. Thirteen out of thirteen interviewees said that the number of their own customers has increased because of Vallabh Vidyanagar.

They said that their customers are generally those who live between Vallabh Vidyanagar and their villages, and also those labourers in Vidyanagar who usually find that Vallabh Vidyanagar is costlier than other places, they, instead of going to Anand, come to our villages for buying their requirements.

2. Do you think that the rise in the prices of commodities due to Vallabh Vidyanagar coming into existence?

Twelve out of twelve interviewees said that prices have definitely increased, because conditions of high prices are prevailing all over India.

3. Do you think that competition in business has increased because of Vallabh Vidyanagar?

Five out of six interviewees said that

new shops are still coming into existence, and therefore the competition in business has increased, but not to a great extent on account of the number of customers having also increased.

4. Is the business of cosmetics and stationary flourishing more than the business of them fifteen years back?

Ten out of ten interviewees who were business man said that business in these has not increased as much as they should be, because most of the students are buying these items either from Anand or from Vallabh Vidyanagar.

5. Which business of your villages is helped more by Vallabh Vidyanagar coming into existence?

Fifteen out of fifteen interviewees (merchants) said that the following are the businesses which have been directly profited by Vallabh Vidyanagar.

(1) The sales of lime fruits and other seasonal fruits, and vegetables.

(2) The sales of eggs.

(3) The sales of dantan (traditional Indian brush).

(4) The number of shops which offer bicycles on hire have opened in all the three villages.

(5) Some women in these villages are supported by maintaining boarding and lodging houses. Petty merchants like (1) Barbers (2) tailors (3) vegetable vendors (4) shoe-makers (5) potters (6) brick makers etc. have been profited by Vallabh Vidyanagar in money as well as an skill.

Some interviewees said Vagharies are maintaining secret distilleries of liquors and they obtain good profit because of Vallabh Vidyanagar coming into existence.

The above question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar.

Ten out of ten shop-keepers said that (1) eggs are not sold in any of the shops. (2) There are no shops which give bicycles on hire. (3) There are no boarding and lodging houses, except one, in one of the three villages and it is not run by a women.

(4) Vagharies are not at all selling dantan, but they are occupied in running private distilleries. (5) The monetary conditions of barkers, shoe-makers brick-makers, vegetable vendors, carpentars have not improved over and above the present relativity of the present economic conditions.

6. Has the rent of the houses increased?

Ten out of ten interviewees (house-holders) said that the rent of the houses in these villages has increased by leeps and bounds during the last fifteen years. The rent owners are being profited, as they obtain the rent money at the begining of the terms. While any other people staying in the villages and wanting to hire the house, find it very difficult to obtain one. One can find the shortage of houses on rents and especially of low rents. Thus the rented houses are the sources of income to the house-holders.

The same question was put to the people of villages around which there are no institutions like Vallabh Vidyanagar.

Ten out of ten interviewees said that the rent of the houses have not increased to a great extent. One can easily get a three storied building at thirty rupees per month.

7. Have the possibilities for the villagers of getting employment increased?

Ten out of ten interviewees said that possibilities of getting employment have increased. About 500 to 800 people from the villages are employed in different institutions.

The major part of the people of these villages are employed in (1) Factories in and near Vallabh Vidyanagar (2) In Charutar Vidya Mandal and Gramodhar Offices, and their various under-takings, as bus drivers, conductors, as servants in messes. (3) In various departments of the Gram Panchayat. (4) As peons, clerks, typists, accountants in various colleges and University office. (5) Very few people from the villages are employed in the college teaching staff. (6) Vagharies are employed as labourers and coolies at bus stand.

Summary:

It is found from the above investigation that

the merchants of the villages, who were interviewed said that their numbers of customers have increased because of growing population of Vallabh Vidyanagar, but the prices of the commodities have increased not because of the new township coming into existence, but because of the general economic inflations in the country. New shops are opening every year in the villages, but may not be only due to Vallabh Vidyanagar, but their own growing population. Business of cosmetics and stationary has not increased in the villages, because students mostly make their purchase in Vallabh Vidyanagar.

The business of the villagers, in selling vegetables, seasonal fruits, dantan(traditional Indian tooth-brush.) has been increased in Vallabh Vidyanagar. New stores like cycle stores, barbers' shops etc. have been also opened. Vagharies in the villages, who were considered as thieves, are running secret distillaries, and are also getting more labour and have given up the habits of stealing. Few village women are making their earnings by running messes, in Vallabh Vidyanagar and as well as in their own villages.

Those who have their own houses, give part of their houses on rent, and thus their own houses have also become a source of their income. The possibilities of employment of the villagers in Vallabh Vidyanagar, have increased tremendously.

This clearly shows that there has been a clear impact of Vallabh Vidyanagar on their rising economics.

CHAPTER IV

Conclusions and Suggestions

The coming into existence of the educational institutions of Vallabh Vidyanagar by a slow process of evolution, has brought some influence on the community of the village round about.

Most of the interviewees said that the idea of taking higher education did not originate because of the existence of the institutions or colleges in Vallabh Vidyanagar. Many families from these villages lived in Africa, and their children studied in London, and whenever they came to their original villages in India, influenced the villagers in higher education. There were some rich people in the villages who used to send their boys at other places for higher studies, before the educational institutions in Vallabh Vidyanagar came into existence, but they could send their children

to other cities only if they passed the examination. (page 56). Had they not been bright and able to pass their examination every year, then it would not have been possible for them, to be allowed by their parents to continue their studies in the cities, so as to meet their expenses for the same class. There was one high school in only one of the villages in which the boys from the other nearby villages came to study. They used to pass the matriculation examination through that school and inspired them for higher education. (p. 57)

If the educational institutions at Vallabh Vidyanagar had not existed, they would not have thought of taking higher education some where else, because Vallabh Vidyanagar has diminshed the economic hindrance, which prevented the students from going to other cities for higher education. Now they can work in the fields and also can study in the villages. The students can take only the courses which are actually provided by Sardar Vallabhbhai Vidyapeeth and they have also to study through the medium which is provided by the University, and they can not go to study in other Universities, for studying through the medium of their own choice, because of the economic hindrance.(page 61)

Some of the adults and parents said that

for taking higher education, atmosphere of learning, guidance of professors and coaching in the studies are very much needed. (Page 62)

The College students said that when they were studying in their high schools the educational institutions in Vallabh Vidyanagar, and their activities like sports, lectures etc. attracted them. (page 64). The people of the villages have started taking more interest in higher education because the students from other towns and villages and studying in the Colleges, used to visit these villages. The thirst for knowledge is observed in the minds of the upper middle class people, the lower caste people like Bariyas, Dharalas, Vagharies and even Mohmedans and Christians, are not taking interest in higher education. (page 65)

The students are interested in reading news-papers, and they read about the current problems of India, and discuss with their friends or with their parents. Many students are interested in reading from the page on sports, literary sections and from science sections. Very few of them are interested in reading the pages on religion in the news-paper. The youth of villages around which there are no educational institutions, are also reading news-paper, but not like

Students of the villages are interested in fine arts, and they organise variety entertainment programmes in Vallabh Vidyanagar. There is a direct influence of the variety entertainment programmes of the Colleges over these students. There is indirect influence of the educational institutions on creating interest in fine arts. (page 78)

Most of the students have joined the N.C.C or N.C.C.R. They join these activities because it is compulsory. Some of them said that their percentage of marks will be increased, by having joined the N.C.C., some said that it will help to build their physique. Majority of the students said that it has not helped them in any particular way. They also said that they have not become more disciplined by these activities. (page 81)

There is a growing dislike towards physical work amongst the students of all the villages. They have become more easy-going. The capacity of doing physical work is not lowered down, but the will to do the physical work has become diminished. They like to come to the College, from their villages, by bus and not walking. The same dislike towards physical work is found in the youth of the villages around which there are no educational institutions.

They are not reading books explaining the philosophies of Gandhiji and Sardar Vallabhbhai Patel. They do not wear Khadi, nor do they spin. They show only lip respect to them. The same conditions are found in villages around which there are no educational institutions. (page 85)

All students studying in the educational institutions of Vallabh Vidyanagar think that Gujarat State should be prosperous and should not be backword as compared to the other States. The youth of the other villages around which there are no educational institutions, think similarly. (page 86)

The students have the same characteristics of hospitality, as were present in their parents and guardians. They make friendship with the students coming from other parts of Gujarat, but some how or other, they do not mix with the students coming from the other States of India. The youth from other villages around which there are no educational institutions are also cordial with the new comers in the villages. (page 88)

In appearance, the students look like the city boys or girls as far as their dresses are concerned, but in nature and in behaviour they are same as the usual

village people. They are hospitable, open minded and frank. (page 89)

The students are becoming less enterprising than what their elders used to be. Now, they like to join the services in the cities instead of joining into business world or in agricultural field. The youth of the villages around which there are no educational insitutions, like to join services, instead of joining into business or in agricultural field (page 90)

The students, mostly boys, get up late in the morning and also sleep late at night. They do not like the traditional way of cleaning their teeth, but like to clean them by paste and tooth brush, they like to eat bread-butter and eggs in the breakfast, instead of 'bhakari'. They do not like to do any type of house-hold work, and hence refuse to do it. The girl students, however, are doing the house-hold work. (page 100) They like to have sofa-sets, radio and modern furniture, in the houses. They do not like to eat stereotyped cooked food and like puri-chappati and bhakari prepared from wheat instead of bajari. They like to take bath in the bath rooms and like to have separate towels. There is a great increase in the expenditure on their personal wants, for example, on washing clothes, on ironing, on tailoring, on purchasing shoes and champples. There is a change in the dresses of college going girls also. They are now wearing frocks,

punjabi dress and modern saries. They spend more on clothes, toilatte and an imitation jewellery. Their ways of living and their expenditure have influenced other members of the family. (page 101)

There is no discrimination in providing the opportunity for higher education, between boys and girls but still there is discrimination of house-hold work between them. All the house-hold work is done by the girl stuoents. Therefore in some houses quarrels are taking place between brothers and sisters. Now-a-days, they do not cook in the morning, nor do they grind or husk the grains. Now, they are giving less time to house-hold work because of the College study. Many families are keeping house maids. (page 105) Boys are not doing such type of work, hence quarrels take place between brothers between the division of works, now many families sell away their buffaloes. Families have agreed to bare the loss of the help from their college going boys and girls, and hence, they get full facilities for studies. (page 109)

Students are not making endeavours to teach their younger brothers and sisters. (page 110)

The elders in the family are not autocratic

but democratic, and their boys and girls who are studying in the Colleges are given full freedom. They are consulted at the time of settling their own marriages, most of them wish to marry after completing their studies. Now, there are no restrictions in the free movements of the girls. They go out for entertainments, visit cinemas, or hotels, go out for a walk, they do their own shoppings. They are not looked with an eye of suspicion, if they talk with the oppasite sex. (page 111)

The leisure time of most of the students is spent in reading novels, listening the radio, or playing any seasonal games. Some of the students sit on the village square and criticise the government or the village people. The youth of the villages around which there are no educational institutions, passed their leisure time in similar ways. (Page 113)

The villages, around Vallabh Vidyanagar, now believe that the opportunity of higher education should be made available to both girls and boys. The girls should also take higher education, so that they become more cultured, can earn their lively hood, and can get better husband. The standard of living of boys and girls has increased, and so they are thinking seriously about it. They do not object to the free mixing of boys and girls and they do not see with the eye of suspicion.

They think that family relationships will be better maintained through not joint family system. (page 114)

All the villagers, around Vallabh Vidyanagar like to have their villages clean like Vallabh Vidyanagar, to have asphalt roads, good water works, and houses like those in Vallabh Vidyanagar having gardens. They like to have very good primary and secondary schools in the villages. They are not satisfied with the present primary secondary schools and even bal-mandirs. They like to have good gymnasiums, play grounds, and clubs in their villages. (page 115)

They have understood the value of vegetables and milk in their diet. The expenditure on vegetables has increased by fifty percent from what was before fifteen years. Those who are taking education and also have buffaloes in their homes do keep some milk for their personal use and sell the surplus milk to the dairy.

The new social ideas have also entered into the life of people of lower strata like Baraiyas, Dharalas, Harijans, Shoe-makers, Potters etc. Their standard of living has increased. They wear clean clothes, and imitate the College going boys and girls. Their houses are clean and neat. Their children are taking education

in schools. They are aware of the importance of taking technical education in schools. (page 115) Many girls go out for walk in the evening, and most of them know cycling. They openly eat in hotels. They take part in the variety entertainment programmes of the Colleges. The girls and boys can talk freely, but they do not become friends. Most of the girls and boys wish to marry after completing the education and after earning some money. Students like inter-caste marriages and marriages outside their circle of their villages. (page 116) The students are aware of the deteriorations in the society, in the same way as the youth of the villages around which there are no educational institutions, but nothing is done by them to remove it.(page 116)

Higher education has not solved the problem of dowry. Most of the parents educate the girls, thinking that education will solve the problem of the dowry, but instead, it has become more and more complex and acute. The educated girls now, demand more costly clothes and ornaments of pearls to be given to themselves by their parents at the time of their marriage. A graduate girl does not like to marry an under-graduate or matriculate boy, and quarrels take place, when such proposal is made to them. (page 120)

The boys who are taking higher education are against the system of receiving dowry, but they still receive it, and some of them demand radio and ornaments from the father of the girl, with whom they are to marry, some of them wish to study abroad, and take the advantage of this system, of getting the money offers from their father-in-laws. (page 121)

The educational institutions of Vallabh Vidyanagar has not solved these problems, of the marriages. The boys and girls of the same village do not get married among themselves, because of the belief that they are the sons and daughters of the same aneestor. Most of the parents do not want to cross the limits of their own village grouns. The marriage is still a family problem and not an individual problem. There had been only one case in which a boy and a girl of different village circles, got married with the blessing of their parents. (page 123)

The students, studying in the educational institutions of Vallabh Vidyanagar, do not do any effort to raise the standard of learning of the school going children of their villages, or improving their conduct. The youth of the villages around which there are no educational institutions, also show no efforts to raise

the standard of learning of the school going children of their villages or improving their conduct. (Page 124)

The educational institutions of Vallabh Vidyanagar have not broken down the joint family system in the system in the villages.(page 126)

There are no new village organizations coming into existence, except in one village, i.e. in Bakrol,. It is known as Kala Mandal. The members of the Mandal are mostly College students. The main features of this Mandal are:-

(1) To organise an annual function of variety entertainment programmes, which show the direct influence of the variety entertainment programmes of educational institutions of Vallabh Vidyanagar.

(2) To hold competitions between different villages in dramas and in music and folk-songs.

(3) For a marriage ceremony in the village they build the 'Mandap' and to arrange it as a type of professional workers, for this purpose, the parents are charged a very low amount, which is added to the funds of the Kala Mandal.(page 127)

There is little influence on the village residents of the University teachers, staying in the villages. Whenever the students residing in the villages face difficulties in their study, get them solved by the University teachers. Most of them do not mix with the students or other villagers, hence their influence is not reflected. But, those students,, however, who are just staying near the houses of the University teachers, are influenced indirectly by them. The study-habits of the students, their ways of living and their spoken language are improved to some extent by the influence of the University teachers, but such are rare cases. (page 128)

The status of the students and of their parents, in the villages has increased, because of the higher education of the students only. Hence the parents of the marriageable girls of other villages pay visits to the houses of the students, and their value in the market of the marriage has increased, thus the whole status of these village is raised, because greater number of boys and girls are studying in the Colleges. (page 129)

Most of the interviewees said that, students do not believe in God, even when they were in schools, they did not believe in God. (page 138) There are changes in the beliefs about religion. Students said that true religion is in doing ones' duties. (page 139) They do not oppose the beliefs about religion of the elders. (page 140) The students like the other youths of the villages to take part in religious ceremonies. Very few students read religious books. Some of them are reading Gita regularly, others are not reading regularly. Regular readers are some girl students. (page 142)

Most of the students do not read religious books, because of the atmosphere of the village. The merchants of the villages, around Vallabh Vidyanagar said that the number of their customers have increased. (page 147) The customers are those who live near the villages. They are those labourers in Vallabh Vidyanagar, who usually find that Vallabh Vidyanagar is costlier than other places, they instead of going to Anand come to purchase their requirements from these villages.

Prices of commodities have increased because condition of high prices are prevailing all over India,

and not because of Vallabh Vidyanagar. (page 147) The competition in business has increased. Most of the students are buying cosmetics and stationary from Anand or from Vallabh Vidyanagar, hence the business of such items is not flourishing in these villages.(p.148) After coming into existence of educational institutions at Vallabh Vidyanagar the businesses of (1) selling lime fruits and other seasonal fruits. (2) Selling of eggs. (3) Selling of dantans. (4) Opening of shops, which give cycles on hire. (5) Some of the women are supported by maintaing boarding and lodging houses. Brick makers, vegetable vendors, shoe makers, potters, barbers, tailors have flourished nicely, in money as well as in skills. (page 149)

The rent of the houses in these villages has increased, therefore, the rent owners are profited. One can find the shortage of houses on rents, specially of low rents. (Page 150)

The possibilities of getting employment have increased, the major part of the people of these villages are employed in (1) Factories in and near Vallabh Vidyanagar. (2) In Charutar Vidya Mandal and Gramodhar offices, and their various undertakings. Also, they are

employed in various departments of Gram Panchayat, as peons, clerks, typists, accountants in various Colleges and University offices. Very few people from the villages are employed in the College teaching staff. Even Vagharies are employed as labourers and coolies at the bus stand. (page 154)

This clearly shows that there has been clear impact of Vallabh Vidyanagar on raising the levels of education, and higher education has made them more city like in appearance and in behaviour. There is some changes in beliefs and attitudes in the village community, but there is no significant change in the religious beliefs. There is a clear impact of Vallabh Vidyanagar on raising their economy.

Here are some of the suggestions which are necessary for making any further investigation. The problem has been studied at present in a rather generalised way, can and if it is desired to study in a more specific way, for example, the impact of Charutar Vidya Mandal and Sardar Vallabhbhai Vidyapeeth, on the religious ways and beliefs of the village community or on village economy and so on, further specific details on such problems should be gone into.

Further, impact of Charutar Vidya Mandal and Sardar Vallabhbhai Vidyapeeth can be studied by investigating

on the activities of the Vidyapeeth, such as

(1) Sardar Vallabhbhai Vidyapeeth Planning Forum.

(2) Sardar Vallabhbhai Vidyapeeth Extension work by the University Teachers.

(3) Sardar Vallabhbhai Vidyapeeth Extension service Centre.

(4) An Agro-Economic Centre.

(5) Rural-Housing Wing.

which is not done in the present study, as all of these have come into existence very recently.

Impact of Charutar Vidya Mandal and Sardar Vallabhbhai Vidyapeeth on backword community, and on a very small villages, around Vallabh Vidyanagar can be investigated.

The main aim of the archetects of Vallabh Vidyanagar was to start the institutions of higher learning, in a place surrounded by villages was to give all facilities for higher education to the village boys and girls, so that they may not have to go to the other distant towns and cities, where there are universities. And also, to reconstruct the villages, for which Charutar Gramodhar Mandal is also started alongwith Charutar Vidya Mandal. This has not been investigated in the present study, and can be further investigated.

The attitudes of the educated and uneducated villagers, students studying in the Colleges, towards the educational institutions of Vallabh Vidyanagar could have been studied in a different way, that is, through the "Construction of Attitude Scale",. Over and above the method of interviews followed in the present study.

-: A P P E N D I X :-

1. Do you think that your idea of taking higher education originated because of the existence of the institutions or colleges in Vallabh Vidyanagar?

2. If the educational institutions at Vallabh Vidyanagar had not existed, would you have thought of taking higher education or sending your wards in Colleges?

3. Would you have taken the external courses of other universities, if educational institutions in Vallabh Vidyanagar had not come into existence?

4. Did you think about the colleges of Vallabh Vidyanagar, while you were studying in your high schools? Did you know anything about the nature of the courses taught in the colleges, at the time you were studying in the high school?

5. Do you think that the people of your village are interested in college education, because of the college students of other towns visiting your village?

6. Do students read news-papers?

7. Are students interested in reading books, magazines, other than their own text books?

8. Is their spoken language Charotari-Gujarati?

9. Do students take part in the debating competitions, write articles, etc. in their college-magazines?

10. Are students interested in fine Arts?

11. Do most of the college students of villages around Vallabh Vidyanagar join N.C.C. or N.C.C.R.?

12. Do you think that joining the N.C.C. or N.C.C.R. has helped you?

13. Do students like physical work or mental work?

14. Do you think that capacity of the students to do the physical work is less than that of their fore-fathers?

15. Do the students understand the philosophy of Gandhiji or Sardar Vallabhbhai Patel?

16. Do students wish to raise the standard of Gujarat as compared with that of other provinces?

17. How do the students behave with the students of other provinces and districts of Gujarat studying in Vallabh Vidyanagar?

18. Has the influence of village life lessened on the part of the students? Do students come out of the village influences? Have they become more city like or do they have the characteristics of villages?

19. What is the attitude of students towards business farming or service? Are they enterprising towards business?

20. Do you find any change in the ways of living of students taking higher education?

21. How much time is spent in the house-hold work by the students?

22. Do students give less time to the house-hold work because of college studies?

23. How much time is spent in studies?

24. Do the boys, who have farms and fields and buffaloes in their homes do some work on all these?

25. Do the families agree to bear the loss of help by the students on account of their studies?

26. Do you get full facilities for study?

27. Do the college students help their own younger brothers and sisters in their studies?

28. Is the behaviour of the elders in the families autocratic or democratic?

29. Are the boys and girls taking higher education polite or impolite in their behaviour in the homes?

30. How do the boys and girls taking higher education spend their leisure time?

31. Do you think that new social ideas have entered in village life?

32. Do you think that there is any deterioration in the society? Has any student tried to remove it?

33. Has education solved the problem of dowry?

34. Have the institutions at Vallabh Vidyanagar solved the problem of marriage?

35. Are there any efforts made by the students taking higher education to improve the conduct and the standard of learning of the school going children?

36. Has the joint family system broken down in your village?

37. Are there any social organizations in your villages? What part do students play in them.

38. Is there any influence of university teachers staying in your village?

39. Do you think that because of the higher education the status of the family and also the status of the students taking higher education have both increased?

40. Do students believe in God?

41. Are there any changes in the beliefs about religion?

42. Have they respect for the religious beliefs of the elders?

43. Do the students take part in Pujas or in religious ceremonies, whether they may be believing it or not?

44. Do students read religious books?

45. Do you think that the number of your customers has increased and also the selling of your goods, because of Vallabh Vidyanagar?

46. Do you think that the rise in the prices of commodities is due to Vallabh Vidyanagar coming into existence?

47. Do you think that competition in business has increased because of Vallabh Vidyanagar?

48. Is the business of cosmetics and stationary flourishing more than the business in these fifteen years back?

49. Which business of your village is helped more by Vallabh Vidyanagar coming into existence?

50. Has the rent of the houses increased?

51. Have the possibilities for the villagers of getting employment increased?

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